Deeper Roots Of The Gill, Bhatti, Sidhu, Brar, Toor, and Related Jat and Rajput Clans

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A genealogical study of some Solar, Lunar, and Agnicula Lines; in particular, the Gill, Bhatti, Sidhu, Brar, Toor, Gehlote, Chauhan , Kachhawa other related Jat and Rajput Clans.

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CHAPTER 1: Ancient History of Jat and Rajput Clans

The term Jat in this treatise represents the race of Nomadic Confederacies of ancient times in Central Asia that were also known by such names as Alans, Cimmerians, Getae, Massagetae, Celts, Sarmatians, Visigoths, Chorasmians and Sogdians, Goths, Huns, Hunas, Jutes, Kushans, Parthians, Sakas, Sacae, Scythians, Yuechi and Xiongnu, etc. They had a nomadic way of life and had a tribal structure for their organization. They had experience in agriculture, animal husbandry, trade, warfare and were very independent of organized governments. In times of famine, political pressure, or population expansion they adjusted by migrating to more suitable areas. Initially, they were located around the Caspian Sea, the Black sea, and around the Mediterranean regions. The word Scythian is also used instead of Jat by many authors. Over centuries these tribes moved North through Armenia and Russia, to Europe through the Mediterranean, to China and India. Our focus is on those tribes that migrated to India. Many of these tribes settled and mixed with the preceding Indian population and ruled and/or remained there. For this reason it is said that the North Indians are Indo-Scythian. This is especially true of people in the North-West Frontier, Punjab, Malwa, Gujrat and Rajasthan. It will be helpful to consider the time line of their migrations to India and their Central Asian Roots. I will use BCE or B. C. to represent time before the Christian Era and CE or A. D. to represent the Christian Era. Later on, 'S." will denote the Vikrama Samvat or era that begins in 56 BCE.

A.The Time Line of Ancient History OF India

In about 3500 BCE, the first city-state in Central Asia emerges in Uruk and walled towns develop in Indus Valley. In about 2400 BCE the first Akkadian dynasty rules in Mesopotamia.In about 2300 BCE, City-States of Mesopotamia hve an organized government under Sargon I of Agade. Perhaps the first Jat dynasty known as the Gutian dynasty conquers Sumer and rules it until 2050 BCE. In about 2000 BCE, the Indus Valley civilization collapses. In about 1550 BCE, the Indo-Aryans migrate from Central Asia to India and overwhelm the Indus valley civilization and settle in North India. The Vedic Aryans begin to spread over northwest and in the north of the Indian subcontinent. They begin the composition of Rig Veda and it is completed by 900 BCE. In about 1030 BCE, the Aryans in India expand to the Ganges Valley and push the native Dravidians southward. In about 1000 BCE, Aryans shift from pastoral to agriculture lifestyle and establish a number of small states in India. In about 900 BCE, the composition of later Vedas, Brahmanas, and Upanishads begins in India. The early Jain teacher, Parshvanatha, is born in about 817 BCE. In about 800 BCE, urban culture starts in the Ganges Valley and Aryans begin to expand in the South. In about 600 BCE, sixteen tribes establish Aryans Kingdoms in India. The kingdom of Magadha emerges as a preeminent state in India. Hinduism is established in late sixth to early fifth century. Ujjain and Kausambi develop as earliest post-Harappan cities in India. Budha is born in about 563 BCE and dies in about 483 BCE. Mahavira is born in about 468 BCE and founds the Jain religion in India. In about 300 BCE, codes of Hindu religious laws (Dharamashastra) are composed and the Caste

System is introduced in India. Around 500 BCE, the Aryan people, called Sinhalese, reach Sri Lanka. In about 400 BCE, Hindus diffuse to South India and Sri Lanka. The composition and compilation of the epics, Mahabharata and Ramayana, begins about this time. The Indian scholar Panini assembles a Sanskrit grammar, formulating about 4,000 rules. Between 331-326, Alexander defeats the Achaemenid Persian Empire; the Persian king Darius is killed by rebels and Alexander subdues Bactria and Sogdiana. Then he marches across the Indus River and reaches Taxila, modern Sialkot in Pakistan. His troops revolt from advancing further. Alexander is wounded in Malwa on his return from India and dies in 323 BCE. On his death, his empire disintegrates among his successors. In 321 BCE, Chandragupta Maurya founds the Mauryan Empire with its capital at Pataliputra. He controls the Magadha kingdom and advances towards Indus River and Central India. In 297 BCE Chandragupta is followed by his son, Bindusara. In 232 BCE, Ashoka seizes the throne and begins to expand his kingdom. In 262 BCE, Ashoka converts to Buddhism and makes it a state religion. He was shocked by the horrors of the Kalinga War in which more than 100,000 people were killed. He renounced armed conflict and promoted Buddhism throughout his life. His kingdom reached up to Afghanistan. In 246 BCE, king Tissa of Sri Lanka converts to Buddhism. The death of Ashoka in 232 BCE starts the disintegration of his empire. In 221 BCE, the Great Wall of China is built to defend against the northern nomadic incursions. In 181 BCE, the Mauryan Empire is defeated by the Shunga dynasty in N India. In 130 BCE, the Graeco-Bactrian kingdom is defeated by the Kushans. In 125 BCE, a Scythian tribe, known as the Shakas, invades the Punjab region. In 100 BCE, the Indian influences spread to South East Asia via the maritime trade routes. About this time, the Vedic religious text, Bhagavad Gita is composed in India. In 90 BCE, the Bactrian kingdom of Gandhara falls to the Scythian tribe, the Shakas. In around 56 BCE, Vicramaditya defeats the Shakas in Malwa. Later on this time, 56 BCE, is called the Vicrama Samvat or Bikrame which is still used in Punjab even today. Abul Fazl, the Akbar era historian, identifies him to be from Tur, Tuar, Tonwar or Toor Clan. In 50 BCE, a powerful Satavahana dynasty arises in Deccan and rules until 250 CE. By 30 BCE, Shakas overrun Indo-Greek kingdoms of the Indus valley. Birth of Christ is generally accepted to be in 4 BCE. By 1 CE, the Silk Road in C Asia is a trade route linking China with SW Asia. At this time, the Kushans invade NW India. In 29 CE, Christ is crucified. By 60 CE, the Kushan Empire is well established. The Kushans, under Kujula Kadphises, unite the Yuezhi tribes and advance into N India. In 78 CE, the Kushan king, Vima Kadphises, ruler of N India, sends a delegation to Rome to arrange a surprise attack on the Parthians. This year , 78 CE, is used as the Kushan era Samvat in India. In 90 CE, the Shakas invade northwest S Asia. In 99 CE, Kushan emperor, Kanishka propagates Buddhism over much of C Asia in late 1st century CE. Kanishka died in 102 CE. In 125 CE, Gautamiputra Satakarni, king of the Andhra dynasty of E Deccan, destroys the Shaka kingdom of Maharashtra. In 150 CE, Kushans become subject to Persian Rulers. In about 200 CE, big cities emerge in the Deccan plateau and India's trading links with the western world and China are at their height. In 242 CE, Kushans confront the Sassanians in Bactria. In about 320 CE, the Gupta dynasty of Magadha begins its Golden Age. They established their rule over most of N India that led to an era of peace, stability and flowering of the Indian literature, architecture, sculpture, painting, and other arts and sciences. In 335 CE, Chandragupta I is succeeded by Samundragupta, who set about creating an empire in the Ganges plain. In 375 CE, Samundragupta dies leaving an empire dominating N and C India. He was followed by Chandragupta II who ruled until 415 CE and his rule reaches its greatest extent. This golden age was brought to an end by the invasion of White Huns (Hephthalites), nomads from Central Asia, in the 5th and 6th centuries. In 350 CE, white Huns and Black Huns invaded Persia and India. In 420

CE, Kalidasa published his famous work, The Ring of Sakuntala. In 450 CE, the composition of early Puranas and the near–final form of Mahabharata is completed. Following the death of Skanda Gupta (455-467), the Gupta Empire begins to crumble under pressure from the Hephthalite Huns, who had conquered much of W India. In 480 CE the Hephthalites from beyond the Oxus River begin to overthrow the Gupta Empire. In 560 CE, the Turks found two states. One is based in Mongolia, called Eastern Turkistan; the other is in Dzungaria, called West Turkistan. Some authors claim that the Tur or Toor Clan is related to the people who established Eastern and Western Turkistan. In about 570 CE, the Prophet Muhammad is born in Mecca. In 589, the western Turks, based in Dzungaria, take control of the Silk Road. In 606 CE, Harsha of Thanesar founds last native empire in N India. He dies in 647 CE. In 650 CE, a Hindu empire is established in Sumatra, Indonesia. In 711 CE the Arabs invade India, led by Mohammed ibn al-Kassim, conquering Sind and part of the Punjab. In about 800 CE a Rajput Kingdom is established extending from Bihar to Sutlej River. In 792 Tur clan re-builds New Delhi and their dynasties rule for about 350 years in 19 generations, around Delhi and Gwaliar. In about 825, a Rashtrakuta dynasty rules over S India and Sri Lanka. In about 850 CE, Buddhism begins to decline in N India and is replaced by Jainism and Hinduism. The Cholas, under King Vijayalaya , becomes dominant in Tamil Nadu, India. By 886 CE, Chola dynasty rules much of S India. The Hindu Shahi's rule from Kabul to Batthinda at about this time. Malwa Ithas and some Punjab traditions believe that the Hindu Shahis are ancesters of the Gill Clan descending from Ramchander through his son Kasab or Cush. The Kuchhawas in Rajasthan also descend from Kasab or Cush. By 900 CE, Gurjara-Pratiharas dominate N India. They may be related to the Turs and the Chauhans. In 977 CE, the Ghaznavid dynasty takes power in Afghanistan. By 1000CE, Sultan Mahmud of Ghazni conquers NW India after a series of raids in N India. The Chola dynasty occupies Sri Lanka. Cholas also gain control of Deccan region. In 1008, Firdausi begins writing Shah-Nameh, a national epic verse history of Persia. He dies in 1020 CE. In 1014 CE, Rajindra I becomes ruler of the Cholas dynasty in SE India. He conquers Sri Lanka by 1018 CE. In 1015 CE, Ghaznavid army invades Kashmir but it is forced to retreat. In 1018 CE, Ghaznavids sack Kanauj in N India and shatter the unity of Hindu Pratihara states and proceed to occupy much of N India. In 1021 CE Cholas invade Bengal and Ghaznavids sack Hindu religious center of Somnath in 1024 CE. In 1025 CE, Cholas raid Burma and Indonesia and the Ghaznavids conquer the Punjab. The reign of Hoysala king, 1173-1220, Ballala III supplants the Chola power. By 1175 CE, Muhammad of Ghur founds the first Muslim empire in N India. By 1186 CE, Muhammad of Ghur deposes the Ghaznavids by taking the Punjab and Lahore. About this time Buddhism is ended in India. By 1193 CE, Afghan Ghurids under Muhammad of Ghur defeat the Rajput kingdoms in N India. This is the end of the Tur dynasties of Delhi and Gwalior. By 1215 CE, Qutb-ud-Din Aibak establishes Delhi sultanate after the murder of the last Ghurid sultan. In 1208 CE, Genghis Khan conquers Eastern Turkistan. By 1215 CE, Genghis Khan captures Beijing. By 1218, Genghis Khan conquers Kashgar, Tarim Basin, Korea, and Persia. In 1219 CE, he invades Transoxania and dies in 1227 CE. Between 1311 and 1318 CE, Delhi sultanate captures Madura, the Pandya capital; conquers N Deccan, and invades the kingdom of Maharashtra in C India. In 1320 CE, Delhi sultan is murdered and Tughluq dynasty assumes control under Muhammad ibn Tughluq. By 1321 CE, Delhi sultanate reaches its greatest extent. In 1336 CE, a Hindu Kingdom of Vijayanagara is founded in S India and rebels against the Tugluq dynasty. By 1370, Vijayanagara Empire reaches its greatest extent in S. India. Timur was born in 1336 CE and by 1398 he subdues much of Persia and invades India. He sacked Delhi and ended the rule of Tugluq dynasty. Timur died in 1405 CE while leading an expedition against Ming China. In 1451 CE, the

first Pathan (Afghan) Lodi dynasty is established at Delhi. In 1469 CE, Guru Nanak is born. By 1515 CE, Babur, king of Kabul, invades N India, conquers Punjab and occupies Delhi. By 1526 Babur establishes the Mughal Empire in Delhi. He defeats the Rajputs in 1527 CE. He also defeats the Afghan chiefs of Bihar and Bengal and rules from Kabul to Bengal. He is succeeded by his son Humayun as emperor of Delhi in 1530 CE. Guru Nanak dies in 1539 CE after founding the Sikh religion. In 1540 CE, the Afghan chief, Sher Sur Shah, defeats Humayun at Kanauj and becomes the ruler of India. Humayun captures Kandhahar and Kabul and regains his Indian lands in 1547 CE. He regains Delhi and Agra by 1555 CE. In 1556 CE, Humayun dies and is succeeded by his son Akbar. Akbar defeats Afghans at the battle of Panipat and conquers Gwalior in 1558 CE. In 1565 CE, the Hindu empire of Vijayanagara is captured and sacked by the united forces of the five Deccan sultanates. In 1568 and 1569 CE, Akbar captures the fortresses of Chitor and Ranthambhor and ends the Rajput power in the region. In 1572 CE, Akbar abolishes the jizya tax on non-Muslims and takes over Gujrat. By 1576 CE, the Mughal forces conquer Bengal and Akbar builds a new city of Fatepur Sikri as his new capitol. In 1586 CE, Akbar annexes the kingdom of Kashmir. In 1590 CE, the town of Hyderabad is founded on the banks of the Musi River. In 1592 CE, Akbar annexes Orissa on the east coast of India. In 1594 CE, Akbar annexes Baluchistan and Makran and in 1595 CE he annexes Kandahar. In 1600 CE, English East India Company is founded. By 1601 CE, Akbar has absorbed the Deccan kingdoms of Berar, Ahmadnagar, and Khandesh into his kingdom. Akbar dies in 1605 CE and is succeeded by his son, Jahangir. At this time, The Golden Temple of Amritsar is built and serves as the holiest shrine of Sikhism. In 1612 CE, the English East India Company establishes factories in Surat in W India and in Burma. In 1615 CE, English fleet defeats the Portuguese near Bombay and Sir Thomas Roe, the first European ambassador to the Mughal court is received by the emperor Jahangir. In 1627 CE, Shah Jahan becomes the Mughal emperor. In 1632 CE, Shah Jahan orders the destruction of Hindu Temples and begins the construction of the Taj Mahal at Agra, in memory of his wife, Mumtaz Mahal. In 1645 CE, Shivaji Bhonsle creates a powerful state in W Deccan and begins the conflict with the Mughal emperor. In 1650 CE, the English East India Company establishes a trading post at Hoogly in Bengal. In 1653, the Taj Mahal is completed in Agra. In 1656 CE, the Mughal prince, Aurangzeb, campaigns in the Deccan, raises the siege of Golconda, forcing the sultanate to pay an indemnity and to cede territory. In 1856, he imprisons his father, Shah Jahan, and proclaims himself emperor. During his reign, the Mughal Empire reaches its largest extent. In 1662 CE, Bombay is ceded to England by Portugal. In 1668 CE, the English Crown grants Bombay to East India Company. In 1669 CE, the Mughal emperor Aurangzeb outlaws freedom of worship in India, and orders destruction of all non-Islamic schools and temples. In 1674 CE, the Maratha chieftain Shivaji establishes a Hindu Kingdom followed by widespread conquests. In 1675 CE, Guru Gobind Singh increases Sikh militancy in North India. In 1679 CE, a war breaks out between the Mughals and Rajputs in India. In 1687 CE, Mughals annex Golconda in S. India. In 1691 CE, Mughal Empire reaches its greatest extent. In 1699, Guru Gobind Singh organizes the Khalsa and adopts uncut hair, the turban, and the dagger as Sikh symbols. In 1707 CE, Aurangzeb dies and heralds decline of Mughal power in India. In 1708 CE, Guru Gobind Singh, the Sikh Prophet and leader, is assassinated. By 1720 CE, the Marathas start to expand over most of India. In 1724 CE, Oudh and Hyderabad establish independence from Mughal rule. In 1727 CE, the Rajput ruler, Sawai Jai Singh II of Rajasthan founds a new capital at Jaipur, and builds Jantar Mantar observatory. In 1728 CE, Marathas defeat Nizam of Hyderabad and gain supremacy over Deccan; with subsequent territorial expansion. In 1737 CE, the Hindu Marathas extend their power in N India. In

1739 CE, Persians defeat Mughals and occupy Delhi. In 1743 CE, Nizam of Hyderabad takes Arcot in S India from the Marathas. In 1744 CE, Anglo-French war eclipses French power in S Asia. In 1746 CE, French occupy Madras. In 1747 CE, Ahmad Shah Abdali establishes a kingdom in Afghanistan and invades Punjab in 1948 CE. In 1749 CE, Mysore starts to become a major power in S India. In 1751 CE, Robert Clive captures French city of Arcot in SE India which was a turning point in Britain's struggle to control Indian trade. In 1752 Clive captures Trichinopoly in SE India from French. In 1754 CE, French-Indian War broke out between France with Indian allies and Britain. In 1756 CE, Calcutta is captured from British by the nawab of Bengal. In 1757 CE, Britain prevailed in the French-Indian war and secured Bengal for the East India Company. Also, the Marathas took control of Gujarat from Mughals. Ahmad Shah Abdali occupies Delhi and Punjab. In 1758 CE, British defeated French at Fort St. David and Pondicherry in India. This destroyed French power in India. In 1765 CE, Bengal came under British control. In 1766 War broke out between British and Mysore rulers. In 1767 CE, James Russell is appointed surveyor-general of Bengal and began Survey of India. In 1775 CE the first Anglo-Maratha war broke out. In 1780 CE, the second war broke out between British forces and Mysore and Maratha forces. In 1782 CE, a treaty ending First Anglo-Maratha War results in territorial losses for Marathas. In 1784 CE, British government declares intention to directly control British territories in India. In 1788 CE, the Mughal emperors become puppets of Marathas. In 1789 Sri Lanka becomes a British colony. Also, British take control of Mysore. In 1800 CE, William Lambton commences triangulation of India. In 1803 CE, the second Anglo-Maratha War results in British acquisition of Delhi. In 1815 CE, victory in Anglo-Gurkha war extends British possessions into Himalayas. Final defeat of the Maratha leads to effective British control of Indian subcontinent. In 1823 CE, third Anglo-Maratha War ends in Maratha defeat and Britain annexes their state. In 1823 Lord Amherst is appointed governor-general of India and George Everest becomes superintendent of the great Trigonometric Survey of India. In 1830 CE, Mysore is added to Britain's possessions. In 1831 CE, British forces defeat the Sikh forces of Rana Ranjit Singh and ends in a treaty. In 1834 CE, Sikhs, led by the Punjab ruler Ranjit Singh, capture Peshawar, the Muslim city of NW India. In 1845 CE, Ranjit Singh, who extended Sikh power to the borders of British India and Afghanistan, dies. In 1846 CE, the treaty of Lahore ends the first Sikh War with British forces. In 1848 CE, the second Sikh War begins. In 1849 CE, the Sikh forces are decisively defeated by the British at the battle of Gujrat and the British annex the Punjab. By 1856 CE, the British annex Nagpur and Oudh. In 1858 CE, Queen Victoria is proclaimed the ruler of India and the East India Company is abolished. In 1885 CE, the Indian National Congress is founded. In 1887 CE, Baluchistan is declared British territory and united with India. In 1892 CE, The Indian Councils Act allows for the election of Indians to the provincial and central legislative councils of British India on a limited franchise. In 1897 CE, serious uprisings break out in the NW frontier region of India against the British rule. In 1901 CE, The viceroy of India creates the NW Frontier province between Afghanistan and the Punjab. In 1906 CE, All-India Muslim League is formed. In 1907 CE, there are nationalist riots in Calcutta. In 1928 CE, Jawaharlal Nehru formally demands Indian independence from Britain. In 1945 CE, India becomes a charter member of UN. In 1947 CE, India and Pakistan were partitioned. Mahatma Gandhi was assassinated in 1948 CE. In 1952 CE, Congress Party wins the first general election. In 1956 Pakistan becomes independent Islamic Republic within the British Commonwealth. In 1984 CE, Indian Prime Minister Indira Gandhi is assassinated. In 1991 CE, Rajiv Gandhi, Indian Prime Minister, is assassinated. In 1998 CE, India and Pakistan test nuclear weapons.

For more detailed timeline and comparative events in the world see the following references:

1. (O'Brien 2002) 2. (Teeple 2002)

B. Genealogical Study of the Aryans

The Indo-Aryans migrated to India proper in about 1550 BCE from Central Asia. At this time they were nomadic tribes that governed themselves with tribal leaderships and alliances. Later on migrations also came with tribal affiliations. We can learn much from their sacred records, annals, and what has been translated by both Indian and foreign scholars. Our focus is on the Solar, Lunar, Agnicula; and, in particular, the Gill, Gehlote, Bhatti, Sidhu, Brar, Toor, and related tribes. Local traditions dictate that the Gill Clan and the Kachawaha clans descend from Ramchander (Rama) of Solar Line through his son Kasab or Cush. The Gehlote clans descend from the solar line through Lava, the twin son of Ramchander. The Bhatti Clan descends from the eldest son of Hericrishna (Krishna), who moved to both sides of the Indus River. The Sidhu and Brar tribes descend from Jessul (or Jaisal) Bhatti who founded Jessulmer (or Jaisalmer) in Rajasthan. The Pramara, Chauhan and theTuar tribes are ancient tribes but Tuar is listed among 'The Thirty-six Royal Rajput Races' by James Tod. From all indications, the Tuar (Toor) tribe is related to the tribes that founded Eastern and Western Turkistan. According to some Indian scholars, the human race is propagated through Narayan or Vishnu. The Western scholars tend to believe that Adam was the first man and the world is populated through Adam and Eve. Also, the Indian Sacred texts seem to indicate that after the great flood, Manu, and his family, were the only survivors in India, and the world was re-populated through Manu. The Christian sources believe that Noah and his family were the only ones that survived the flood in Central Asia and repopulated the world. There are other evolution theories concerning these matters. There is some debate on these issues and the problem of resolution of these matters is called the 'Aryan Problem'. I have chosen to treat these matters along the researched opinions of the following sources:

1. (L. H. Griffin 1940) 2. (L. H. Griffin 1990) 3. (Ibbetson 1989)

4. (R. C. Majumdar 1966) 5. (Tod 2001) 6. (A. Cunningham 1972)

According to (Tod 2001) Vol 1, TABLES I and II, between pages 30 and 31, the genealogy of the Aryans is given as follows:

Narayan or Vishnu made Brahma or Brimha to perpetuate the human race. He had two sons, Mireecha and Atri. The next four generations of Mireecha are as follows (Read as 'father, son' from left to right): Mireecha, Kasyapa, Vaivaswama (or Surya or Sol meaning the sun), Vaivaswata Manoo (who had nine sons and one daughter, namely, the sons: Icshwaca; Nirga; Simryat; Dreshta; Karooska; Nursing; Prisidh; Nabagh; and Habee; and the daughter: Ella. The next five generations of Atri are: Atri, Samudra, Chandra or Soma (meaning the moon), Vrishpati, and Boodha or Budha. Boodha was an Indo-Scythian and married Ella, the daughter of Manoo. 'Ella' means 'the earth.' The descendants of Boodha and Ella form the 'Lunar Line' and are called 'Chandravanshi.' It is said that Icshwaca had 100 sons. His descendants

form the 'Solar Line' and are called 'Suryavanshi' or 'Surajvanshi.' Rama or Ramchandra is a descendant of Icshwaca and is called 'Suryavanshi' or 'Surajvanshi.' His descendants are also called, 'Suryavanshi' or 'Surajvansh.' He had two twin sons, the elder named Kasab or Kush and the younger named Lava. There are 58 generations from Icshwaca to Rama identified by Tod as follows:

Solar Line to Rama: Icshwaca, Vicooschi (another son named Nemi), Pooroonjah or Kakooste, An-Prithu, Visgundhi, Ardrah, Yavan, Sravas, Vrihadaswa, Dhoondmar, Dridaswa, Hariaswa, Nicoompa, Varunaswa, Senajits, Yavanaswa, Mandhata, or Soovindha, Poorkootcha, Aroona, Trividhunwa, Atraroona, Sutvritha, Trisoonkha, Harchandra, Rohita (founder of Rohitas), Harita, Champa (founder of Champapoor), Vijeya, Barooka, Vricksha, Bahooca or Usita in the Ramayuna, Sagara, Kesi, Asmanjas, Ansooman, Dulips, Bhagirratha, Srootsen, Nabagh, Ambarisha, Sindhoodwipa, Ayootayu, Rituperma, Nala, Sirooah, Sevadasa, Asmooka, Malooca, Sutwaritha or Desaratha, Aidvira, Viswasha, Kharbhanga, Dirgbahu, Dulipa, Raghu, Uja, Desaratha, Rama or Ramachandra. The name 'Raghuvanshi' is also used in lieu of 'Suryavanshi' or 'Surajvanshi.'

Lunar Line to Krishna: Boodha and Ella, Pooroova, Ayu or Yaou (Claimed by Tatar (Turks) and Chinese genealogists as their great progenitor), Nohas or Nahus, Yayat, Yadu (two other sons were Pooru, Oora), Kroost'ha (five other sons), Vrijinaswa, Swapi, Oorbhanga or Oosadru, Chithrita, Susbinda or Sasoovindha, Pritooserva, Sujakookya, Oosana, Titeki, Moorita, Komala, Variswa, Rookmawa, Rookmesa, Prithookma, Huboosman, Jamooga, Subyapi, Vidurba, Kesooka, Lompada, Driti, Jimoontha, Rishibha, bhimritha, Navaritha, Didritha, Sacoonntha, Kuruntika, Kur, Devaratha, Devacshetra, Madho, Doorvasu, Poorhota, Gooni, Padoopa, Yantu, Satwati, Tak or unduk (two other sons, Devabrita and Besni), Bhujmana (and Kakra), Viduratha, Soora, Seoi, Bhoja, Radika, Devamida, Soora, Vasadeva, Hericrishna of Krishna.

The thirty-six royal races of Jats and Rajputs and the Jat Clans of Punjab claim descent through the Solar or Lunar lines except the ancient Tur and four Agnicula races, namely, Pramara, Purihara, Chauhan, and Solanky. We will focus on the folloing clans:

1. The **Gill Clan** that claims descent from Rama, through his son Kush, which is supported by Danzil Ibettson, local traditions and Malwa Ithaas authors. (Ibbetson 1989)
2. The **Kachawaha Clan** that claims descent from Rama, through his son Kush, which is supported by James Tod. (Tod 2001)
3. The **Gehlote Clan** that claims descent from Rama, through his son Lava, supported by James Tod. (Tod 2001)
4. The **Tur, Tuar, Tonwar, or Tomara** clan that is listed as one of the thirty-six royal races but is not shown to descend from solar, lunar or Agnicula lines of descent. It is an ancient Indo-Scythian clan that is most likely connected with the clans that founded eastern Turkistan in Mongolia and western Turkistan North-West of the Indus River. Vicramadutya Tuar was from this clan which is universally accepted and detailed by Abul Fazl. (Fazl 1978) In his honor the Vikrama Samvat (S.) is established that begins with 56 BCE according to Tod (Tod 2001) and 57 BCE according to A. Cunningham (A. Cunningham 1972).

5. The **Bhatti Clan** that claims descent from Krishna through his eldest son who went to the North-West side of the Indus River as detailed by James Tod (Tod 2001).
6. The **Sidhu Clan** that claims descent from Jaisal Bhatti who founded Jaisalmer through his descendant Khiwa Bhatti who married a Jat wife and became a Jat. Sidho Rao Bhatti became the patronymic name for this clan. This is documented in Denzil Ibettson (Ibbetson 1989) and Lepel Griffin (L. H. Griffin 1940).
7. The **Brar and Sidhu-Brar Clans** that claim descent from Sidhu Rao Bhatti, through his descendant Brar Sidhu. This is detailed by L. H. Griffin (L. H. Griffin 1940).

CHAPTER 2: The Gill Clan

A. Indo-Scythian Origin

According to Sir Denzil Ibbettson, (Ibbetson 1989), The Gill families in Punjab are descendants of Gillpal (Gilpal), son of a Rajput King, Pirthipal, Raja of Garh Mithila and a Waria Rajput by a Bhular Jat wife. According to his Pedigree I on page 300, Gillpal descends from Ramchandar as follows:

Ram Chandar, Kasab or Cush, Suraj, Hardit, Daryan, Wani Pal or Vinepal, Kaur Pal, Udasi, Nayan, Jobir, Mathla, Manhaj, Karor, Rathi, Ajanat, Wanbhir, Pirthipal, Gilpal (Gillpal) . The descendants of Gillpal use the family surname 'Gill'. There are many sub-castes such as Sher-Gill, Jhalli Gill and so on.

Sir Ibbettson writes,"Gil is one of the largest and most important of the Jat tribes. Its main settlements are in the Lahore and Ferozepore districts; but is found all along the Bias and Upper Sutlej, and under the hills as far west as Sialkot. Gilpal, its ancestor, and the grandfather of Sher-Gill, was a Jat of Raghobansi Rajput descent who lived in Ferozepore district. He was a lineal descendant of Pirthipal, Raja of Garh Mathila and a Waria Rajput, by a Bhular Jat wife. Gillpal had twelve sons who founded that many muhins: Sobhru, Jaj, Talocharu, Kesaria, Chhaj, Jiuna, Bahawara, Wadhan, Chheli, Mokha, Raji, and Shahi. "

There are several local traditions concerning the Gill Clan described in the following sources:

1. (Dahiya 1980) 2. (Dulhe 2001) 3. (Rode 2004) 4. (V. Singh 1998) 5. ((Dhillon 1994)

According to Dulhe and Vasakh Singh in Malwa Ithass Vol.1, Vinypal built a fort in Batthinda and his rule extended from Batthinda to Peshawar. According to James Tod (Tod 2001) and (R. C. Majumdar 1966) Vol. 5, during this time period, there was only one Hindu Shahi dynasty who's Raja Jayapala ruled from Kabul to Batthinda with two capitals, one near Lahore and the other at Batthinda. His cousins took care of the Batthinda Capital. Gillpal descends from these Batthinda rulers. They defended the North-West Frontier border for 28 years from Muslin invasions with the help of neighboring states, including the Bhatti, Tuar, Chauhan and some other tribes. The Bhatties had been in Zabulistan at first and later around Sialkot called Salvanhpur at the time. These tribes, under our study, were the gatekeepers of the North-West Frontier of India on both sides of the Indus River. These are the splintered ruling dynasties after the Kushan Empire disintegrated.

Let us revisit some of the chronological events:

There are about sixteen Aryan kingdoms spread over North India by 600 BCE. The composition of the Mahabharata and Ramayana texts begins in about 400 BCE. The Sanskrit grammar is formulated by Panini about this time. In 326 BCE Alexander reaches Taxila, but is prevented from advancing further by a revolt of his troops. He was wounded on his retreat and died in about 323 BCE. In 321 BCE,

Chandragupta Maurya founded the Mauryan Empire. Chandra Gupta belonges to the Mori Jat or Rajput branch of the Pramara clan, according to Tod. Ashoka begins to reign in about 273 BCE and dies in 232 BCE. By 181 BCE, the Mauryan Empire is ended and the Shunga dynasty takes over. In about 125 BCE, an Indo- Scythian tribe, known as the Shakas, invades India. In about 100 BCE, Bhagavad Gita in composed. By 50 BCE, a Satavahana dynasty arises in Deccan and lasts till 250 CE. By 30 BCE, Shakas overrun Indo-Greek kingdoms of Indus Valley. By 1 CE, Kushans invade North-West India. By 60 CE, Kushans unite Yuezi tribes under Kujula Kadphises and advance into North India. By 102 CE, Kushan King Kanishka dies. In about 320 CE, Gupta dynasty begins expansion from Magadha. In about 350 CE, White Huns (Hephthalites) and Black Huns invade Persia and India. In about 450 CE, Mahabharata and the early Puranas are nearly completed. In about 560 CE, the Turks (Related to the Tuars and Pramaras as per Dahiya and Ibbetson) found two states. One is based in Mongolia (Eastern Turkistan), and the other is in Dzungaria (western Turkistan). Ibbetson remarks that Pramaras came from Dzungaria and later were given lands by Chauhans with whom they intermarried. Dahiya remarks that Turks are a Sub-Clan of Tuars or Tunwars. According to Abul Fazl, Pramaras, Tuars, and Chauhans ruled Malwa and Rajputana interchangeably for centuries. In about 589 CE, the western Turks, based in Dzungaria, take control of the Silk Road. In about 606 CE, Harsha of Thanesar founds an empire in North India and dies in 647 CE.

In about 711CE, Arabs invade India, led by Mohammed ibn al-Kassim, conquering Sind and part of the Punjab. However, he left no permanent domination. From 800 to 900 CE North India is ruled by Indian States. After this time, India was invaded relentlessly from the North-West Frontier until North India lost its independence. Until 15 August, 1947 CE, India remained under foreign domination.

The Kushans were a confederation of Tribes united under Kanishka and their earlier rulers or chiefs. We can infer that Bhattis, Tuars, Parmaras, Hindu Shahis (Gills, possibly from the province of Gillan below the Caspian Sea as per B. S. Dahiya), Chauhans, and Gurjara-Pratharas rule in dismembered parts of the Kushan empire.These frontier dynasties lost their freedom to the Scythian movements as follows:

In the genealogy of the Turks (Tatar of Tod), given by Prof. Dr. Salim Koca, Gazi University Faculty of Arts and Sciences of Tukey, he lists the following catagories of Turks (Scythian Jats?):

1. Proto Turks (4000 BCE-250 BCE)
2. Turkish dynasties founded in China: The Chou Dynasty from 1050 BCE to 247 BCE and Tabgach State from 338 CE to 557 CE.
3. Scythians and Sakas from eighth century BCE to second century BCE.
4. The Great Hun (Xiong-NU) State from 318 BCE to 216 CE.
5. Western Huns from 48 CE to 216 CE.
6. European Huns 350 CE to 350 CE to 469 CE.
7. White Huns from 350 CE to 557 CE

However, B. S. Dahiya states that the term Turk was used much later. These were Scythian Jat tribes. He is of the opinion that the name ‘Turk’ comes from the tribal name ‘Tur’, which was an ancient tribe. In Indian genealogies Tuar (Tur) is listed as one of ‘The Thirty-Six Royal Races’ but it is not identified as any part of the Suryavanshi, Chandarvanshi or Agnicula Races. It follows that it is indeed an Indo- Scythian-

Jat race. From this, I infer that the Tuar (Tur) race is connected to the races that founded Western and Eastern Turkistan. This view is supported by B. S. Dahiya.

As we study the migrations of the Scythians, we see different tribes under different rulers moved to China, India and Europe. It is said that the Great Wall of China was built to keep the White Huns out of China. The Turkish genealogies are their description of movements of Scythians around the world. Many tribes were involved and we do not have an accurate account of their origins.

The Turki Sahis (Shahis) of Kabul ruled for a long time in Eastern Afghanistan, North-West Frontier and parts of Punjab clear up to Bathinda. They claim descent from Kanishkas as explaind by Sir John Marshall in his work "TAXILA" Vol. 1, page 77-78. They were defeated by the Arab Yakub Lais in 870 CE in Kabul and transferred to Ohind (Udabhandapura) at the main crossing of the Indus, near Lahore. This was one of the capitals of Hindu Shahi's. The other capital was at Batthinda. The Shahis of Ohind held the crossings of the Indus, Gandhara and a considerable part of the Punjab. A few years later their dynasty was replaced by that of Hindu Shahis. This dynasty survived until 1013 CE. According to Malwa Ithaas, local traditions and bards of Ghall Kalan, this was the dynasty from whom the Gill Clan is descended. In 990 CE, the Yamini dynasty, better known as the Ghaznavids came into power in Kabul and repeatedly invaded India and paved the way for the final Muslim conquest of India. In 963 CE, Alptigin seized Zabulistan together with its capital Ghazni (or Gajni) and established an independent kingdom. The Bhatties were in Zabulistan according to Tod and Cunningham. Either at the time or earlier at the time of Kasim's invasion, Bhatties either became Muslim to keep their properties or moved to Sialkot (or Salvahanpur) or both; and later to Rajast'han. Their fuller account will be given later in a different Chapter. The Sidhu, Sidhu-Brar and Brar Clans descend from the Bhatties of Rajputana. Alptigin raised his slave Sabuktigin to the position of a general. About fifteen years after the death of Alptigin, Sabuktigin came to power and added Bust, Dawar, Qusdar, Bamiyan, Tukharistan, and Ghur to his kingdom. He also led frequent expeditions against the kingdom of the Hindu Shahis of Ohind. The Shahi king Jayapala (or Jaipal) could not ignore these incursions. This is the last Raja of the Gill ancestors according to Malwa Ithaas. Their capitol at Batthinda was attended to by his cousins, either Gillpal or his ancestors. Jayapala organized his forces and confronted Sabuktigin but because of a snowstorm he was not successful. He concluded a treaty with a great loss but repudiated it as soon as he got back to his kingdom. Sabuktigin attacked Jayapala again and defeated him and took the territory up to Lamghan which was famous for its wealth and fortifications. Jayapala invited the Rajas of Delhi, Ajmer, Kalanjara and many other neighboring kingdoms in order to form a united front against the invader Sabuktigin. However, their army was no match for Sabuktigin's army and lost most of the territory between Lamghan and Peshawar. Sabuktigin died in 997 CE at the age of fifty six. After some struggles with his brothers, Sabuktigin's son Mahmud ascended the throne of Ghazni in 998 CE. In 1000 CE, Mahmud attacked Jayapala and defeated him. Jayapala became ashamed of his defeats and took his own life. His son Anandapala succeeded him in 1001 CE. Mahmud continued attacks against Anandapala, and his son Trilochanpala, his grandson Bhimapala and the kingdoms of North India until he died in 1030 CE. He looted and desecrated many Hindu temples, brought untold suffering and bloodshed and destroyed the Shahi Kingdom in Ohind and weakened the resolve of the kingdoms of the North. After his death, Muhammad of Ghur took over his kingdom and began campaigns against India starting in 1175 CE. Prithviraj Chauhan was the maternal grandson of the last Tur Raja Anugpal II of Delhi. Anungpal ii,

adopted him as his successor. So, he became the King of Delhi and Ajmer in Rajputana. In 1190-91CE, Muhammad attacked Prithviraj Chauhan but was defeated. In 1192, he attacked again, killed Prithviraj and his son and defeated the Rajputs. This is when the Tur Clan was scattered all over North India. In 1194 CE, Jaichand or Jeychund, raja of Benaras and Kanouj, was defeated. Other Muslim rulers continued their conquests and by 1400 CE, North India lost its freedom. Look at the maps of 1000 CE, 1200 CE and 1400 CE from Teeple's Timeline of World History. For more details, see Majumdar, R. C. "An Advanced History of India."

The brunt of the attacks of the invaders was borne by the Northern Kingdoms. What happened to the Jat Clans that lived in these kingdoms? The confederacies of clans that ruled these North kingdoms were the Hindu Shahis, Bhatties, Turs, Chauhans or Chahamanas, Gurjara-Pratiharas, Paramaras, Chaulukyas, Abhiras, Chandalas, Palas and Kalacuries. Included in these dynasties were the ancestors of the Gill, Kachawaha, Bhatti, Pramara, Chauhan and Tur Clans. The traditional view in Punjab is given in the book "Malwa Sikh Ithaas, Vol. I," that is written by Visakha Singh and is published by Chattar Singh and Jiwan Singh in Amritsar, India. This traditional view is confirmed by Tod, Cunningham, Sir John Marshall and Abul Fazl's Ain-i-Akbari Volume II, to some extent. On the Gill Clan, the view is expressed that Jayapala, Hindu Shahi Raja, is related to Gillpal, ancestor of the Gill Clans. The Hindu Shahi's had two capitals, one near Lahore and the other in Batthinda. Just as the Bhatti Clan descends from Heri Crishna (Krishna), two of whose sons went west of the Indus; the Gill Shahi Jayapala descends from Ramchandar, because his sons' descendants went there. It is said that Lava, Rama's son founded Lahore, known as Loh-Kot.This would explain Danzil Ibettson's Gill pedigree even though some intermediate generations may be missing. Jayapala is said to be the last supreme ruler of the ancestors of Gill Clans in Ohind, near Lahore. In the Batthinda capitol, the relatives of Jayapala probably were subordinates to Jayapala. After their expulsion, Gillpal, left Batthinda with his families and moved towards Rajiana. His descendants were expelled from Rajiana by the Brar Clans and they moved towards Moga and founded this city. They are also found in Ferozepore, Nawanshahar, and Amritsar Districts. On the Tur clans, Malwa Ithaas expounds the theory of their descent from Bikramditt or Vikramaditya and their descendants rule in Delhi. Also, it makes the claim that the Gill Clan and the Tur clan both descend from Bikramditt. However, Tur Clan is an ancient clan according to Tod and is not related to the Gill Clan. Since of the original sources of these claims are not properly stated, I will present what I have found on these clans regarding these issues.

B. The Gill Clan

Ibbetson and Rose describe the Gil (Gill) clan on pages 299-301. They make reference to Griffin's Punjab Chiefs on page 352. I have not been able to locate this source, which has been incorporated in the later revision "The Chief Families of Punjab". B. S. Dahiya argues on pages 221-227, that the word "Shahi" means "Sahi" as used by Sir John Marshall in his work "Taxila." The word Shahi means "Royalty" but Dahiya interprets it to mean the clan name "Sahi." However he is talking about the Turki Shahi Rulers who were later known as Hindu Shahi Rulers as depicted in Teeple's map of 1000 CE. Malwa Ithaas states that Jayapala was the last ruler of the Gill Clan related to Gillpal of Batthinda. It certainly makes sense that the Gill Tribe from the Gillan province of Iran, below the Caspian Sea was part of this Turki

Shahi dynasty and that Jayapala belonged to this ancient Gill Clan. Malwa Ithaas states that Raja Vineypal Variah, who was a descendant of Vikramaditya, built the Fort Bhim Garh or Fort Batthinda on the banks of the Sutlej in 655 CE and established his rule. This rule contained property from Bhatner, Lahore, Sarhind, Mandlik, Licchabadi, Thanesar, Bhadhaur, Dango, Peshawer, and most of Punjab. This kingdom had two capitals, one at Batthinda and one at Lahore. It also states that Variah was a son of Varga, 26th generations down from Bikarmaditya. Variah's descendants were Taskmas, Ajaypal, Abhaiypal, Vineypal, Lakhanpal, Rattanpal, Naiyapal, Nainpal, Vijaypal, , Jashpal, Satpal, Gunpal, and finally Gillpal whose descendants are the various Gill Clans in Punjab. According to Malwa Ithass the last Raja of this clan was Jayapal whose grandson was killed by Mahmud Ghaznavi in 1008 CE. Other authors such as Habib and Bharattiya Vidya Bhavan editors of "The History and Culture of the Indian People" confirm the confrontation between Jayapala, Mahmud Ghaznavi and Subuktigin. I have found no connection between Virkamaditya and the Gill Clans, other than the fact they cooperated with each other in confronting the invaders from the North-West Frontier. Common ancestry of Gill and Tunwar or Tur clans from Vikramaditya Tur is not defensible. Abul Fazl identifies Bikramaditt to be from the ancient Tur Clan.

It is clear that after 1400 CE, the ruling clans of the North Kingdoms lost their sovereignty. The Clans would have scattered throughout North India. The Land Records, Pilgrimage Records and Census Records and the Vital Records may tell us where these clans are now settled. Hopefully, these records can be preserved and translated to make them available to the public. I have recently learned that the old India census records were burned right after the new census records were processed. So, the Land Records and the court records are the only Government Records that contain the Family History information of the undivided- Punjab.

In this chapter, I will present the generations from Gillpal to the villages of Moga and Dhudike following the records kept by Mehma Singh Subedar of village Dhudike, and according to Malwa Ithaas and Harnek Singh Rode's book, "Moga Bolda Hai."

C. Local Traditions

Gillpal's father Pirthipal had no son through his Rajput wives. At the advice of his trusted Saint, he married a Bhular Jat woman by the name of Thakh or Thakhi. As a result, according to custom, he lost his Rajput status and became a Jat. According to Sir Ibbettson, ethnically there is no difference between a Jat and a Rajput. Rajput is a status name given by the Brahman Clergy. According to tradition, the Rajput step mothers hid the new born son in a marshy place where a Brahman found him. He brought the child home to his father and he named Gillpal, because he was found in a wet place. However, B. S. Dahiya and B. S. Dhillon argue that the name "Gill" is a tribal name from the province "Gillan" by the Caspian Sea. He was named Gillpal to remember their origin from the Gillan province. Gillpal had twelve sons and that many muhins. These names are given one by one as follows:

1. Sobh Rai (Sobhru of Ibettson) is the eldest son of Gillpal. He is the grandfather of Sher-Gill after whose name we have the Sher-Gill Clan. He was established in Rai-Kot of Budha.

2. Judge or Juj was the second son of Gillpal. He is the ancestor of Bandhan Gill tribe. He established a village named Danda Beenda. His generations are as follows: Gillpal, Juj, Mehar, Bhikh, Biji, Badhan, Parchand, Mokal, Thiri, and Raja. This Raja established the village Rajiana after his name. Raja is also called Raja Pir and two smadhs are built in his name. One smadh is in Rajiana and another one is in Sish Ganj. Each year there is a fair at Vasakhi time. Many Gill clans attend this fair. Raja was killed in a battle with the Brar clans who expelled his descendants from Rajiana and they moved and established Moga. Raja had eight sons who lived in Moga, namely: Binny, Shahni, Kaloo, Dhudi, Kaun, Augharh, Mohpal, and Dodavanni. They established many villages. The village Dhudike is founded by descendants of Dhudi who lived in Moga. Dhudi had two sons, namely, Manak and Kambo. Next four generations of Manak are Ahmad, Daow, Sulema, and Mansoor. Mansor had two sons, namely, Aali and umand or Ahmad. The descendants of Umand are in the villages of Chuharhchak and Rauli. Aali's son was named Surat. All of the Gills in Dhudike are descendants of Surat. Surat had three sons, namely, Gurdas, Basso, and Sulemshah. Gurdas had four sons, namely, Bhomian, Kapura, Dalpat, and Sukhchain. Bhomian's descendants are in Baja Patti in village Dhudike. The descendants of Kapur are in Kapura Patti of village Dhudike. Basso had a son named Purana and Purana had three sons named Jeun, Kheun and Kauloo. Purana's descendants are in Purana Patti and its name was later changed to Kauloo Patti. Dalpat had two sons, Jhhanda and Dharma. Descendants of Jhhanda are in Jhhanda Patti of village Dhudike. Descendants of Dharma established Madoke village. Sulemshah's son, Sadru, had two sons, Nathu and Sukha. Nathu's descendants are in Nathu Patti in Dhudhike. Sukha's son Harditta and his son Mabuu established Nathuwala Sharki village. Its name was later on changed to Nathuwala Zadid. Families from village Herr came to establish Herr Patti in Dhudike. The descendants of Sukhchain went to a village Sangherhay in Ambala and in village Api Goguali in Zira. The village Dhudike was established during the time of the fifth Sikh Guru Arjun dev Ji. Several other clans also came along with the Gill Clan into Dhudike, such as, Saran, Sidhu, Aulakh, Dhaliwal, Sopal and others. Raja Pir's son Shahni's descendantds stayed in Moga and have the following generations according to Harnek Singh Rode in "Moga Bolda Hai": Shahni, Atla, Bhojo, Saloma or Sulema. Saloma had four sons, namely, Siria, Amru, Langar, and Piara. Amru's sons were Moga and Joga. Joga's sons were Mehla and Ajit. Mehla's descendants settled in Moga Mehla Singh. Ajit's descendants settled in Moga Ajit Singh. Moga's sons were Awalkhair, Sandli, Auswang, Roopa, and Surtia. Auswang's next three generations are Danshah, Mitta, and Chaina. Chaina is credited with establishing Moga as a strong village.
3. The third son of Gillpal was Mokha. His descendants established Dhamot Kalan.
4. Fourth son of Gillpal was Tilak Rai. His descendant was Sanghu who established Ghall Kalan. He married a daughter of Sangar Brar, Raja of Faridkot. This relationship brought the animosity between the Brar and Gill Clans to an end. After this, they began to marry among themselves.
5. The fifth son of Gillpal was Raji. He established Charhik Chabara village.
6. The sixth son of Gillpal was Jeun who established Durha.
7. The seventh son of Gillpal was Sahi who established the village Raj-sobh.
8. The eighth son of Gillpal was Ranna, who established the Chhaj village.
9. The ninth son of Gillpal was Kes Rai. He was killed in the battle of Batthinda along with Gillpal.
10. The tenth son of Gillpal was Yug.

11. The eleventh son of Gilpal was Dhrug.
12. The Twelfth son of Gilpal was Bahrhu.

Sir Ibbettson's list of Gillpal's sons is as follows: Sobhru, Talocharu, Kesaria, Chhaj, Jeuna, Bahawara, Wadhan, Chheli or Jhhali, Raji, and Shahi. These sons took the family name Gill and started the Gill Tribes such as, Gill, Sher-Gill, Asl-Gill, Jhhali-Gill, Nijjar Gill, Wadan-Gill, Wairsi-Gill etc. in Punjab. Each family began to establish villages and settled down. Mehma Singh Subedar of village Dhudike, District Moga, Punjab, gives the following information:

Wadhan Gill established Danda Beenda, Moga and other villages that grew out of Moga. Wairsi Gill established the following villages: Ghall Kalan, Ghall Khurd, Mehron, Ramuwala, Gholia Kalan, Gholia Khurd, Rannia, Dala, Bukanwala, Charhik, Budh Singh Wala, Kurrhiawala, Phulewala, Dataywala, Kaleke, Dummaywala, Manuke, Tandhuawala, Dorwali Ghalia, Ugoke, Nathoke, Kauni, Roomi, Sudhar, and Galib.

Concerning Batthinda, Mehma Singh Subedar provides the following information: Binepal or Vinepal established Batthinda Fort in Vikarami 712 (S. 712) which is 656 CE. In 1067 CE, Mahmud Gaznavi attacked Batthinda. In this battle, Gillpal and his son Kes Rai were killed. After this war, the remaining Gill families moved towards Punjab and began to establish themselves in villages. In S. 1280 (Vikarami Samvat) or 1224 CE, Raja Gill, the son of Thiri Gill, was born. In S. 1300 (Vikarami) or 1244 CE, Raja and his family settled in Rajiana. In S. 1365 (Vikarami) or 1309 CE, Brar Clans attacked Rajiana and Killed Raja Pir Gill. Raja's descendants were expelled from Rajiana and they came and established Moga. The name Moga used to be called Mogsar, but was changed to Moga, because a Parthian King Mau or Moga left some inscriptions in the area, that have been found. After staying in Moga for a while they established their village Patties and other villages. In the eighth generation from Dhudi, his descendant Surat's sons, namely, Gurdas, Basso, and Sulemshah moved from Moga and established the village Dhudke in S. 1640 (Vikarami) or 1584 CE. Bhomian, the eldest son of Gurdas, drove the stake in the ground to establish village Dhudike. The subdivision in Patties in village has been treated already. More detailed information will be given in electronic form.

In the Ferozepore Gazetteer we get the following information about Moga:

"Moga is a large village of mud houses and shops. The village itself is situated about a mile from the Grand Trunk Road between Ferozepore and Ludhiana; but the Tahsil and other public buildings stand on the said road about 34 miles from Ferozepore and 43 from Ludhiana. There is a considerable trade of grain carried on at Moga and in its vicinity with Ludhiana on the one side, and Ferozepore on the other; both being large grain markets and export towns.-----The municipal committee of the village of Moga consists of eight members, appointed by nomination. The municipality was constituted in June 1883. Its income was derived from octroi or chungi tax levied on all goods which come in for sale. Tahsil was established at Moga in about 1880.

The construction of the Railway between Ludhiana and Ferozepore has brought great prosperity for Moga via its train. A flourishing grain market was founded by Major Barton, Deputy Commissioner, alongside the railway and midway between the old village and the Tahsil. The whole of the intervening

space is being rapidly built over and there can be little doubt that eventually Moga will become a considerable town. It has recently been made the head-quarters of a sub-division, and is already an educational centre. The American Presbyterian Mission has started a training school here for teachers and in addition to the District Board Middle School the Dev Samaj and the Arya Samaj also maintain schools. The feature of Moga, however, is the excellent hospital under the charge of Lala Mathra Das who has obtained great fame for the skill with which he performs cataract operations.The population of Moga rose from 3, 823 in 1901 CE to 6,725 in 1911 CE."

Chapter 3: The Luner Line AndThe Bhatti Clan

A. The Lunar Line and the Yadu Race

The Yadu was the most illustrious of all the tribes of the Lunar Race and became the patronymic name of the descendants of Boodha or Budha, progenitor of the Lunar (Indu) race. Their genealogy from Brahma to Crisha is given in Table I of Tod, Vol I.Tod considers Budha to be of Scythian origin.After the Great Bharata War, Yoodishtra and Baladeva, on the death of Crishna and their expulsion from Delhi and Dwarica, the last stronghold of their power, retired by Mooltan across the Indus River. We don't know much about the descendants of Yoodishtra and Baladeva. But the sons of Crishna went towards the Doabs of Punjab and after staying a while crossed the Indus River and passed into Zabulisthan, founded Gajni, and peopled these countries even to Samarkhand. From there they were driven back by the Scythian invaders or the local rulers into Punjab and Salbhanpoor, modern Sialkot. From there they were driven by Muslim invaders across the Sutledge and Garah into the Indian deserts. In order to settle in the deserts of Rajputana, they expelled the Langahas, the Johyas, Mohilas, etc., and founded successively Tannote, Derrawal, and Jessulmer, capitol of the Bhatties, the lineal descendants of Crishna. Bhatti was the exile from Zabulisthan, and as usual with the Rajpoots races, his name set aside the more ancient patronymic name, Yadu. Bhattie's are the ancesters of the Sidhu, Sidhu-Brar, and Brar Clans through Jessal Bhatti, who founded the city of Jessulmer. In this chapter we look at the genealogy of Bhatties and see how they are related to Sidhu, Sidhu-Brar and Brar Clans.

B. The Yadu and Bhatti Races

According to James Tod, Annals and Antiquities of Rajasthan, Vol I, pages 78-79, Bhattis are lineal descendants and successors of Crishna (Krishna) and descend through the Yadu Lunar Line and hence are Chandar Vansi. We have already seen the genealogy of Heri Crishna (Krishna) from Budha and Ella, the progenitors of the Lunar race. Yadu was the son of Yayat, son of Nohas or Nahus, son of Ayu or Yaou, (Claimed by the Tatar and Chinese genealogies as their great progenitor), son of Pooroova or Puruva, son of Ella and Boodha or Budha from who originates the Lunar Race or Chandar Vansa or Indu-Vansa race. Boodha was the son of Vrishpati, son of Chandra or Soma, son of Samudra, son of Atri, son of Brimha or Brahma, son of Narayan or Vishnu. Ella was the daughter of Vaivaswata Manoo, son of Vaivaswama, or Soorya, or Sol, son of Kasyapa, son of Mireecha, son of Brimha or Brahma, son of Narayan, or Vishnu. There are eight Sachae (Branches) of the Yadu Race, namely, Yadu (Chiefs of Kerowli), Bhatti (Chiefs of Jessulmer), Jareja (Chiefs of Cutch Bhooj), Sumaitcha (Muhamedans in Sind), and lesser known branches of Mudaicha, Bidmun, Budda, and Soha. The Yadu Race was the most famous of all the Chandar Vansi tribes. The name Yadu became the patronymic name for the Lunar Race. After the death of Heri-Crishna (Krishna), Yoodishtra and Baladeva were expelled from their strongholds of Delhi and Dwarica and retired to Mooltan (Multan) across the Indus River. Yoodishtra and

Baladeva are not mentioned in the Jessulmer chronicles, but the sons of Crishna that accompanied them after staying in the further Doabs of Punjab, eventually left the Indus valley behind, and passed into Zabulisthan, founded Gajni [Ghazni], and peopled these countries even up to Samarkhand. From there they were driven back into India either during the invasions of Alexander, Scythians, Parthians, or Arabs or the Turks and they took possession of the Punjab and founded Salbahanpur (Modern Sialkot). Later on they were expelled from there and retired across the Sutlej and Garah into the Indian desert sand and expelled the Langahas, the Johyas, Mohilas etc. Then they founded successively Tannote, Derrawal, and finally Jessulmer in 1156 CE. They made Jessulmer their capital and are lineal descendants of Crishna. Jessul Bhatti, who founded Jessulmer, was an exile ruler from Zabulisthan and his descendants began to use his name instead of Yadu as their patronymic tribal name. The Bhattis subdued all lands south of the Garah (Indus) but their advance was checked by the rise of the Rahtores.See Tod, Vol I, pp 78-79: (Tod 2001)

We get a closer look at the Bhattis from the Annals of Jessulmer in Tod Vol II, pages 191-262, (Tod 2001). In tracing the Yadu-Bhatti connection we find two points of view, one of Scythic origin and the other of Hindu origin. Praga (modern Allahabad) was the capital city of the Yadu lunar Race. Then Mathura, founded by Prururwa, was the capital city of this race. The fifty-six tribes of Yadu became famous and Heri-Crishna of this race founded Dwarica. About 1100 BCE, these tribes had conflicts among themselves at Curukheta (Modern Kurukshetar) and Dwarica after which they dispersed far and wide. Some of these tribes went beyond the Indus into Eastern Afghanistan including two of the many sons of Crishna. Crishna had eight wives and the sons of the first and the seventh went on both sides of the Indus. Samba was the eldest son of the seventh wife, Jambuvati, who went across Indus, the ancestor of the Jharehas, and founded the Sind-Samma dynasty that confronted Alexander. The eldest son of the first wife, Rookmani, was pridema, who was married to a princess of Bidurba. They had two sons, Anurad and Bujra. Bhattis claim descent from Bujra. Bujra had two sons, Naba and Khira. When the Jadoos (Yadus) were nearly exterminated in the conflict at Dwarica, Crishna and Bujra both died shortly thereafter. When Naba was elected king, he returned to Mathura but Khira went to Dwarica. The thirty-six tribes of Rajpoots, being oppressed by the Yadus, compelled Naba to leave Dwarica and he became the prince of Marusthali in the west. Naba had a son named Prithibahu. Khira had two sons named Jhareja and Jud-bhan. The prime minister of Behera (Bhera?) helped Jud-bhan get elected as king of Behera after their king died suddenly. He became a great prince and had a numerous progeny.

Prithi-bahu (the arm of the earth), son of Naba, prince of Marusthali, inherited the insignia of Sri-Crishna with the regal umbrella made by Viswacarma. He had a son Bahubal (strong arm), who espoused Camlavati, daughter of Vijya Singh, prince of Malwa. The Paramar (Paramara) Camlavati became the chief queen and had a son, named Bahu who had a son named Soobahu. Soobahu had a son named Rijh. Bahu fell from a horse and died. Soobahu was poisoned by his wife, a daughter of Munj Raja Chohan of Ajmer. Rijh reigned twelve years. He was married to Soobhag Soondri, daughter of Ber Singh, prince of Malwa. They had a son named Guj. As Guj reached manhood, he got the news that Farid Shah of Khorasan was attacking his kingdom. He had done this once before. Raja Rijh was wounded and died just as prince Guj returned with Hansavati, his bride, daughter of Jud-bhan, King of the eastern country. Guj becomes King and builds a fort at Gujni (Ghazni.) The King of Khorasan, Shah Mamraiz, and the King of Room, Shah Secunder Roomi, attacked Gujni and Shah Mamraiz was killed and Shah Secunder Roomi

fled the battlefield. Raja Guj returned triumphant to his capital. With this victory the power of Jadoos became firm and he conquered the countries to the west. He attacked Cashmere and married the daughter of its prince, by whom he had a son, named Salbahan. When Salbahan was about 12 years old, news of another attack came from Khorasan. Upon the advice of his ministers, Raja Guj sent his family and kin with prince Salbahan on pretence of a pilgrimage to Jowala-mookhi in the Sewaluk Mountains in the east. He left his uncle Seydeo in Gujni for its defence and went with his army to challenge the invader from Khorasan. The king of Khorasan and Raja Guj were both killed in the battle. The invaders with king's son in command, invested Gujni for thirty days and the Jadoos were defeated. On receiving this news, prince Salbahan retired to Punjab where he laid the foundation of a city called salbahanpoor (Modern Sialkot), where there was plenty of water. The surrounding Bhomias attended, and acknowledged his supremacy. This city was founded on 8th day of the month Bhadoon, in the year seventy-two of the Era of Vicrama, about 128 CE. [Tod thinks that this date was much later.] Salbahan conquered the whole region of the Punjab. Raja Jeipal Tuar of Delhi offered his daughter as a wife to Salbahan. [Tod comments that either this Jeipal is a prince of Malwa or Cashmere or the date is later. The Turs began their rule in Delhi about 792 CE and before that they were in Malwa according to Abul Fazl.] On his return from his marriage, Salbahan determined to redeem Gujni from the foe and avenge his father's death. He had fifteen sons who all became rajas, namely, Balund, Rasaloo, Dhurmungud, Vacha, Roopa, Soondur, Lek'h, Juskurn, Naima, Maut, Neepak, Gangeou, Jugdeou, and two more; all of whom, by the strength of their own arms, established themselves in independence. He crossed the Attock to encounter Jellal, who was defeated. With this victory, he regained possession of Gujni, where he left Balund and returned to his capital in Punjab. He died soon afterwards and Balund succeeded him. [The races of Central Asia were called Toork or Turks, Turshka of the Pooranas, by the Hindu writers of ancient records. The term Scythian is also used to describe these peoples]

Balund's brothers had now established themselves in all the mountainous tracts of the Punjab. Balund had seven sons, namely, Bhatti, Bhupati, Kullur, jinj (ancestor of the Johaya race, who lived with the Juds [Jaddoo] in the hills of Jud), Surmor, Bhynsrecha, and Mangreo. The second son Bhupati (Lord of the earth) had a son, Chakito, from who is descended the Chakito (Chagitai) tribe. Chakito had eight sons, namely, Deosi, Bharoo, Khemkhan, Nahur, Jeipal, Dharsi, Beejli-Khan, and Shah Summund. Balund, who resided at Salbahanpoor, left Gujni, to the charge of his grandson Chakito. Chakito became a Muslim in return for becoming the master of Balich Bokhara, where dwelt the Oosbek race, whose king had no offspring but one daughter. Chakito married her, and became king of Balich Bokhara and ruled from the gates of Balochistan to the face of Hindustan. The tribe of Chakito Moguls is descended from Chakito. Kullur, the third son of Balund, had eight sons whose descendants are designated kullur. Their names are, Seodas, Ramdas, Asso, Kistna, Samoh, Gango, Jesso, and Bhago; almost all of whom became Muslims. Jinj, the fourth son, had seven sons, namely, Champo, Gokul, Mehraj, Hunna, Bhadon, Rasso, and Juggo, all whose issues bore the name of Jinj. The other sons of Balund became patriarchs of their tribes.

C. From Bhatti Yadu to Jaisal Bhatti

Bhatti succeeded his father Balund. He conquered fourteen princes. He had two sons, namely, Mungal Rao and Musoor Rao. With Bhatti, the patronymic name changed from Yadu or Jadoo to Bhatti. Mungal Rao succeeded his father Bhatti. Dhoondi, king of Gujni, invaded Salbahanpoor but the family fled the capital. Mungal Rao fled to the wilds of the river with his eldest son and Musoor Rao escaped to the Lakhi Jungle with the families. He subjugated the farming community and became their ruler. Musoor Rao had two sons, namely, Abhe Rao and Sarun Rao. Abhe Rao brought the Lakhi Jungle under his control, and his descendants became the famous Abhoria Bhattis. Sarun Rao quarreled with and separated from his brother and became the ancestor of the Sarun Juts. [It could be that Saran or Saraon Juts are descendants of Sarun Rao Bhatti.]

Mungal Rao, the son of Bhatti, had six sons, namely, Mujum Rao, Kullursi, Moolraj, Seoraj, Phool, and Kewala. He had found shelter in the wilds of the Garah, crossed that stream and subjugated a new territory. At this period, the tribe of Baraha inhabited the banks of the river and beyond them were the Boota Rajpoots of Bootaban. In Poogul dwelt the Paramaras; in Dhat the Soda race; and the Lodra Rajpoots in Lodorva. Here Mungal Rao found security, and with the consent of the Soda prince, he fixed his abode in the center of the lands of the Lodras, the Barahas, and the Sodas. On the death of Mungal Rao, he was succeeded by his eldest son Mujum Rao. He was recognized as a prince by the neighboring princes and married the daughter of Soda, prince of Amerkote. He had three sons, namely, Kehur, Moolraj, and Gogli. Kehur became known for his exploits. The three sons married the daughters of Allansi Deora of Jhalore. Kehur laid the foundation of a castle named Tunnote in honor of Tunno-devi. Before the castle was completed Mujum died and Kehur succeeded his father. Tunnote was attacked by Jesrit, chief of Barahas but Moolraj defended it and the Barahas were compelled to retire. In 731 CE, the castle was completed. As part of the treaty of peace, the daughter of Moolraj married the chief of the Barahas. For more details on the Yadu race see the "Essay on the Hindu and Theban Hercules, Transactions of the Royal Asiatic Society, vol iii."

Thus we see from the annals of Jessulmer that the Yadu race had dominion in parts of Central Asia, and were again expelled back to India by the rise of Islamic or other Scythian powers. Also, Seestan (Seistan) and both sides of the Indus valley were occupied in the earliest periods by another branch of the Yadus; for the Sind-Samma dynasty was descended from Sambus- and one of whose descendants (Porus) opposed Alexander in his progress down the Indus. The emperor Babar comments that the people of India apply the term Khorasan to all the regions west of the Indus. So, we see that there was intercourse between India and central Asia in pre-Mohamadan Era. The term Indo-Scythian better describes the peoples of North India prior to Islamic rule. The time of expulsion from Zabulisthan is probably closer to the era of Mohamed.

Let us return to Kehur. He must have been a contemporary of Calif Al Walid who attacked India at Arore, the capital of Upper Sind. Kehur had five sons, namely, Tunno, Ooti-Rao, Chunnur, Kafrio, and Thaem. After Kehur's death, Tunno succeeded him. Tunno had five sons, namely, Beeji Rae, Makur, Jeytung, Allun, and Rakecho. Ootri-Rao had five sons, namely, Sorna, Sehesi, Jeeva, Chako, and Ujo who are the ancestors of Ootirao tribe. Tunno's second son Makur had a son named Maipah who had two sons, Mohola and Decao. The third son, Jeytung, had two sons, Ruttunsi and Chohir. Chohir had two sons, Kola and Gir-raj, who founded the towns of Kolasir and Girajsir. The fourth son, Allun, had four sons,

namely, Deosi, Tirpal, Bhaoni, and Rakecho. Rakecho's descendants became merchants and are known as the Oswal tribe. Tunno died after ruling eighty years. Beeji Rae succeeded Tunno in 814 CE. In 836 CE, he had a son by the Boota queen, who was called Deoraj. Deoraj erected a fort called Deorawal in 843 CE. He attacked the Lagahas and subdued them. Tod contends that these people were Rajpoots from Solanki Agnicula tribe. Ferishta calls them Jit or Gete race who changed their tribe name to Bloach after their conversion to Islam. He further states that some Afghans are of Yadu descent instead of Jewish descent. Deoraj then attacked the Lodra Rajpoots and took over their capital at Lodorva. At this period, Dharangari (Western Turkistan) was ruled by Paramara king Brij-bhan whose capital was at Dhar. Deoraj subdued Dhar and returned to his capital city of Lodorva. Deoraj had two sons Moond and Chedoo. Chedoo had five sons, by a wife of Baraha tribe, whose descendants are called Cheda Rajpoots. After fifty five years of reign, Deoraj died and was succeeded by his son Moond. Rawul Moond had one son called Bachera. Bachera married the daughter of Bullubsen Solanki, Raja of Patun (Anhulwarra). Raja Bullubsen immediately followed Chamund Rae, who was dispossed of the throne by Mahmood of Gujni in the year 1011 CE. Bullubsen died and was succeeded by Doorlubh, whose period has also been synchronically fixed by an inscription belonging to the Paramaras. Rawul Bachera had five sons, namely, Doosaj, Singh, Bappi Rao, Unkho, and Maal-Pusao; all of whom established tribes. Singh had a son, Sacha-rae; his son was Balla, who had two sons, Ruutun and Jugga. Their descendants are named Singrao Rajpoots. Bappi Rao had two sons, Pahoo and Mandun. Pahoo had two sons, Beerum and Toolir, whose descendants are called the Pahoo Rajpoots. They conquered the johayas and made Poogal their capital.

Doosanj, with his three brothers, went to the land of Kher, where dwelt Pertap Singh, chief of the Gohilotes, whose daughters they espoused. Soon after, the Baloches made an inroad into the territory of Khaddal but were defeated. Bachera died and was succeeded by his son Doosanj in 1044 CE. Doosanj had two sons, Jesul and Beejiraj, and in his old age a third son, by a Ranawut princess of the house of Mewar, called Lanja Beejirae, who, when Doosanj died, was placed on the throne by the nobles and civil officers of the state. Previously he had espoused a daughter of Sidraj Jey Singh Solanki. By the princess of Puttun he had a son, who was named Bhojdeo, and who, after the death of his father became the Lord of Lodorva at age twenty-five. The other sons of Doosanj were at this time advanced in manhood, Jesul being thirty-five, and Beejiraj thirty-two years of age.

Some years before the death of Doosanj, Raedhuwal Puar (Paramara), son (or descendant) of Udyadit of Dhar, had three daughters, one of whom he betrothed to Jeipal (Ajipal) Solanki, son of Sidraj; another to Beejraj Bhatti, and the third to the Rana of Cheetore. Beejiraj had a son, by a Paramara princess, named Rahir, who had two sons, Netsi and Keksi. Bhojdeo had not long occupied the gadi of Lordova, when his uncle Jesul conspired against him and, with the help of neighboring princes, conquered Lodorva and Bhojdeo was killed in the process. Jesul was advised by a Brahman that Heri-Crishna had prophesied that one of his descendants by the name of Jesul will build a capital of his kingdom on Tricuta, the triple-peaked mount, called Jesanoh, about 10 miles from Lodorva. Heri-Crishna and Arjoona are supposed to have visited this place and struck the rock to purify the waters of a fountain. The Brahman Eeul printed out the following message from Crishna:

1. “Oh prince of Jidoo-vansa! Come into this land, and on this mountain’s top erect a triangular castle.”
2. “Lodorva is destroyed, but only five coss (10 miles) there from is Jesanoh, a site of twice its strength.”
3. “Prince, whose name is Jesul, who will be of Yadu race, will abandon Lodorva; and here erect thy dwelling.”

The hermit Eesul alone knew the existence of the purified fountain on whose margin these lines were engraved. All that he stipulated for himself was that the fields to the westward of the castle should retain his name, “the fields of Eesul.”

On Rubwar, ‘the day of the sun’, 1156 CE, the foundation of Jessulmer was laid, and the inhabitants began to erect new habitations in order to abandon Lodorva. Jesul had four sons, namely, Kailun and Salbahan II, Hemhail and Pem. Jesul lived twelve more years and was succeeded by his son, Salbahan the Second in 1168 CE. Salbahan’s first expedition was against the Catti tribe, who, under their leader Jugbhan, dwelt between the city of Jhalore and the Aravulli. The Cathi Rao was killed and his property annexed. Salbahan had three sons, Beejir, Banar, and Hasso. Hasso had a son named Palaseoh. Hasso died and Palaseoh was given the throne of a state in the mountains of Bhadrinath because its king died without an issue. He was married to a princess from Maunsi Deora of Sirohi. Salbahan left Jessulmer to the care of his eldest son Beejil. Soon after Salbahan’s departure, the foster brother, Dhabhae, of Beejil propagated the report of Salbahan’s death in an encounter with a tiger, and prompted Beejil to ascend to the throne. Salbahan, on his return, found that his seat had been usurped. He proceeded to Khadal to put down the Bloach rebellion but was killed in the process. Beejil committed suicide shortly afterwards. Kailon, the elder brother of Salvahan was recalled at age fifty in 1200 CE and installed on the throne. He had six sons, namely, Chachick Deo, Palhan, Jeichand, Paatumsi, Petumchund, and Usrao. The second and third sons had numerous issues, who are known as Jaseir and Seehana Rajpoots, respectively. Khizzur Khan Baloch invaded the land of Khadal again but Kailon killed the invader and took back the property. Kailon ruled nineteen years.

Chachick Deo succeeded Kailon in 1219 CE. He conquered the Chunna Rajpoots and defeated the Rana Urmsi, prince of the Sodas. The Paramara Urmsi concluded peace by marrying his daughter to the victor. The Rahtores, recently established in the land of Kher, became troublesome. Chachick concluded peace by giving his daughter in marriage to the Rahtore prince. Rawul Chacick ruled thirty-two years. He had only one son, Tej Rao, who died at the age of forty-two, from small-pox, leaving two sons, Jaetsi and Kurrun. At the request of his father, Kurrun succeeded his father and Jaetsi left the country. Kurrun ruled twenty-two years and was succeeded by his son Lakhun Sen in 1271 CE. Lakhun ruled four years and was replaced by his son Poonpal. The nobles dethroned him because of his bad temper and invited Jaetsi from Guzzrat (Modern Gujrat) in 1276 CE to rule Jessulmer. Poonpal had a son named Lakumsi, who had a son named Rao Raningdeo, who had a son named Sadool. Jaetsi had two sons, Moolraj and Ruttunsi. Deoraj, the son of Moolraj, espoused the daughter of the Sonigurra chief of Jhalore. He had three sons, Janghan, Sirwun, and Hamir. Hamir

was a mighty warrior and had three sons, Jaito, Loonkurn, and Mairoo. At this period, Ghori Alla-o-din commenced the war against the Castles of India. The tribute of Tatha and Mooltan was at Bekher in progress to the king at Delhi. The sons of Jaetsi lay an ambush and captured the tribute. The king attacked Jaetsi who prepared for the defense of Jessulmer. After a long siege, battle took place and the invader was victorious. The females and the infirm and children committed suiside [Saca] and most of the men were killed in the battle. Jaetsi had ruled eighteen years when he died. He was succeeded by his son Moolraj in 1292 CE. This battle ended in 1295 CE. This holocaust left Jessulmer in ruins.

Some years after this disastrous event in the Bhatti annals, Jugmal, son of Maloji Rahtore, chief of Mehwo, attempted a settlement amidst the ruins of Jessulmer and brought a large force with seven hundred carts of provisions. In response to this event, the Bhatti, Doodoo and Tiluski, the sons of Jesir, assembled their relatives and captured the supplies and drove the Rahtores out. As a result, Doodoo was elected Rawul and commenced the repairs of Jessulmer. He had five sons. His brother Tiluski despoiled the Baloch, the Manguleo, the Mehwo, and the Deoras and Sonigurras of Aboo and Jhalore. He extended his raids to Ajmer. Feeroz Shah, chief of Ajmer, attacked Jessulmer and the same disastrous results ruined Jessulmer the second time. The saca is the practice of mass suicide of women and children when besieged by an enemy and men take up the fight to the death struggle. This happened twice in Jessulmer. Doodoo and Tiluksi were killed in this battle after a reign of ten years. On the death of Rawul Doodoo in 1306 CE, the young princes, Gursi and Kanur, by the death of their patron Maboob, were left to the protection of his sons, Zoolficar and Gazi Khan. Kanur went privately to Jessulmer, and Gursi obtained leave to proceed westward to the Mehwo tract, where he married Bimladevi, a widow, sister to the Rahtore, who had been betrothed to Deora. His relative Sonningdeo, a man of gigantic strength, agreed to accompany Gursi to Delhi. The king tested his strength by asking him to string an iron bow sent by the king of Khorasan. Sonningdeo Bhatti bent the bow and broke it. The king of Delhi employed the services of Gursi and Soningdeo in return for a grant to inherit and rebuild Jessulmer. With the help of his kinsmen and Jugmal of Mehwo, he re-built Jessulmer. Hamir and his clansmen gave their allegiance to Gursi but the sons of Jesir refused to accept.

Deoraj, who had escaped the previous assault of Jessulmer, married the daughter of Roopra, Rana of Mundore. He had a son named Kahur who was conveyed to Mundore with his mother before the invasion of Jessulmer. Rana of Mundore recognized Kahur as his grandson. Since Gursi had no son by Bimladevi, he proposed to his wife to adopt Kahur as a son. But the sons of Jesir were displeased and assassinated Gursi to obtain the throne. However, Bimladevi immediately had Kehur proclaimed as king and named the children of Hamir as the adopted sons and successors of Kehur. These sons were Jaita and Loonkurn. She then completed her self-emulation on the pyre as was customary. Jaita married Marrud, the daughter of the Sankla Meeraj, chief of Salbanny. Jaita and Loonkurn made a surprise attack on Poogul and were both killed. Kehur had eight sons, namely, Somaji, Lukmun, Kailun, Kilkurn, Satul, Beejo, Tunno, and Tejsi. Somaji had numerous offspring called the Soma-Bhatties. Satul established an ancient town of Satulmer.

When the sons of Ranningdeo became convetrts to Islam, they forfeited their inheritance of Poogul and Marote and joined the Abhoria Bhatties, and their descendants are termed Momun Moosulman Bhutti. On this event, Kailun, the third son of Rawul Kehur, took possession of the forfeited lands, and besides Beekumpoor, regained Deorwal which had been conquered by the Dahiya Rajpoots. Kailun married into the Samma family of Jam. [Tod notes that "The Samma or Summa tribe gave a dynasty to Sind and is a great branch of the Yadu race, and descended from Samba, son of Crishna; while the other branch colonized Zabullisthan, maintaining the original name of Yadus, the sons of Samba made his name the patronymic in Seistan and the lower valley of the Indus. Samma-ka-kot, or Samma-nagari, was the capital which still exists, and doubtless originated the Minagara of the Greeks. Sambus, the opponent of Alexander, it is fair to infer, was the chief of the Samma tribe. Samba was the son of Jambuvati one of the eight wives of this deified Yadu Heri-Crishna. The Jharejas of Cutch and Jams of Sind and Saurashtra are of the same stock. The Sind-Samma dynasty, on the loss of their faith and coming into contact with Islam, to which they became proselytes, were eager to adopt a pedigree which might give them importance in the eyes of their conquerors; Sam was changed to Jam, and the Persian king Jamshid was adopted as the patriarch of the Sammas, in lieu of the legitimate Samba. Ferishta gives an account of this dynasty, but was ignorant of their origin. He says, "The Zamindars of Sind were originally of two tribes or families, Somuna and Soomura; and the chief of the former was distinguished by the appellation of Jam."-Briggs' Ferishta, vol. iv.p. 422. The historian admits they were Hindus until A.H. 782 (1380 CE, S. 1436); a point of little doubt, as we see the Bhatti prince intermarrying with this family about twenty years subsequent even to the date assigned by Ferishta for their proselytism."] Shujahit Jam, whom he supported, accompanied him to Marote, on whose death, two years after; Kailin possessed himself of all the Samma territory, when Sind River became the boundary of his dominion. Kailun died at the age of seventy-two, and was succeeded by his son Chachick-deo, who made his headquarters at Marote. This move covered his territories from the attacks of Mooltan which became frequent at the return of the Bhattis across the Garah. The chief of Mooltan united in a league with all the ancient foes of the Bhattis, the Langas, the Johayas, the Kheechees, and all the tribes of that region. Chachick confronted and defeated them, and returned with rich spoil to Marote. The next year they attacked again and were defeated. Chachick left a garrison (thanna) under his son in Asini-kote (Tchin-kot of D'Anville), beyond the Behah, and returned to Poogul. He then attacked Maipal, chief of the Doondi's, whom he defeated. On hearing the attacks of Birjung Rahtore against his kinsmen, the jinj Rajpoots, Chachick assembled his kinsmen and formed an alliance with Shoomar Khan, chief of the Seta tribe. He made a surprise attack on the Rahtores of Satulmer and took many of their chief citizens as prisoners. He would not release them from bondage unless they came and settled in Jessulmer. Three hundred and sixty-five heads of families agreed and they were settled in the principal cities of Deorwul, Poogul, Marote, etc. The three sons of the Rahtore were also made prisoners; the two youngest were released, but Mairah, the eldest, was detained as a hostage for his father's good conduct. Chachick married the grand-daughter, Sonaldevi, of the Seta chief Hybat Khan and returned to Marote. Two years later Chachick made war on Thir-raj Khokur (Ghiker), the chief of Peeleebunga and plundered his kingdom. He died fighting with the chiefs of Dhooniapoor who had attacked his territory. Chachick was succeeded by Rawul Bersi. Birsil re-established Dhooniapoor and then went to Kerore. From here the succession of

Jessulmer passes from the main stem Rawul Bersi, to Rawuls Jait, Noonkurn, Bheem, Munohur-das, to Sabbul Singh, five generations, with little further notice than the mere enumeration of their issues.

For the first time, under Sabbul Singh, Jessulmer becomes a fief of the empire of Shah Jehan. Sabbul Singh was not the legitimate heir to the gadi of Jessul. Noonkurn had three sons, Hur-raj, Maldeo, and Kaliandas. Hur-raj had Bheem who succeeded his grandfather Noonkurn. Bheem had a son named Nathoo. Kaliandas had a son named Munohur-das, who had a son named Ramchund. Munohur-das assassinated Nathoo and succeeded Bheem. Sabbul Singh was the son of Dialdas, the son of Kaetsi, the son of Maldeo, the second son of Nookurn. But it was destined that the line of the assassin should not rule, and the dignity fell to Subbul because of his good qualities and being a nephew to the prince of Amber, under whom he held a distinguished post in the government of Peshore, where he saved the royal treasure from being captured by the Afgan mountaineers. The King Shah Jahan gave Jeswunt Singh of Jodhpoor command to place Sabbul on the gadi. The celebrated Nahur Khan Koompawut was entrusted with this duty, for the performance of which he received the city and domain of Pokurra, for the first time, since severed from Jessulmer. A short time before Baber's invasion, the dependencies of Jessulmer extended on the north to the Garah River, west to the Mehran or Indus; and on the east and south they were bounded by the Rahtores of Bikaner and Marwar. Rahtores had been continuously intruding into Jessulmer territories.

Umra singh, son of Sabbul succeeded him. Umra had eight sons and was succeeded by Jeswant, the eldest son, in 1702 CE, whose daughter was married to the heir-apparent of Mewar. Jeswunt Singh had five sons, namely, Juggut Singh, Esuri Singh, Tej Singh, Sirdar Singh, and Sooltan Singh. Jugget Singh had three sons, Akhi Singh, Bood Singh, and Zoorawur Singh. Akhi Singh succeeded Jeswunt Singh. His uncle Tej Singh usurped the government and the princes had to flee to Delhi. Tej Singh was killed by Hurri Singh, brother of Rawul Jeswant. Tej Singh was succeeded by his infant son Sowae Singh. Akhi Singh collected the Bhatties from all quarters, stormed the castle, put the infant king to death, and regained his rights. Akhi Singh ruled forty years. During his reign, Bahwul Khan, or Daod Khan, took Derawul, and all the tract of Khadal, the first Bhatti conquest, and added it to his new state of Bahwulpoor, or Daodpotra. Moolraj Bhatti succeeded his father Akhi Singh in 1762 CE and died in 1820 CE and his grandson, Guj, was inaugurated as a ruler of Jessulmer. Rawul Moolraj had three sons, Rae Singh, Jaet Singh, and Man Singh. Rawul Moolraj appointed Suroop Singh, a Bania of the Jain faith from Mehta family, destined to be the exterminators of the laws and fortunes of the 'sons of Jessul.' Suroop Singh and his son Salim Singh destroyed the posterity of Moolraj, who acted as a puppet of his ministers, and proclaimed his youngest grandson to succeed Moolraj who became a puppet of these evil ministers. Man Singh died when he fell from his horse. Jaet singh was blind in one eye and his son Maha Singh was totally blind. They could not be the rulers. Rae Singh and his two sons Abhe Singh and Dhonkal Singh were poisoned by the ministers. Man Singh's three sons, namely, Tej Singh, Devi Singh, and Futti Singh were expelled from the kingdom. Man Singh's son, Guj Singh, became a puppet of the ministers and was proclaimed to be the successor of Rawul Moolraj after his death following a rule of more than fifty-eight years. Akhi Singh, the father of Moolraj, ruled forty years. It was in the Samvat (era) of Vicrama, 1818, about 1762 CE, that Rawul

Moolraj was inaugurated on the throne of Jessulmer; and it was in the year 1818 CE, that a treaty of perpetual friendship, alliance, and unity of interests was concluded between the British Government and Rawul Moolraj, the raja of Jessulmer, his heirs and successors, the latter agreeing "to act in subordinate co-operation with the British Government, and with submission to its supremacy." How could so great a kingdom be destroyed by evil ministers, in half a century? But, then, how could the descendants of the deified Rama and Heri-Crishna wage the great Mahabharata war to their near destruction, thousands of years before? The inability of man to love his neighbor as himself, to resolve conflicts without bloodshed, and to respect the freedom and rights of others, continues to be a curse to humanity even today!

D. The Chandarvanshi Porus versus Alexander the great

Since, King Porus was a lineal descendant of Her-Crishna and a relative of the Bhatti Clan, it is imperative that we include his encounter with Alexander, the Great, in defending our North-West Frontier. The Greek or Latin name Porus stands for the India name Puru, the throne name of the ruler of the kingdom Paurava. This eastern state was situated between the rivers Hydaspes (modern Jhelum) and Acesines (modern Chenab). When Alexander the Great arrived in India in the spring of 326, he was welcomed by Omphis or Ambi, the king of Taxila (near modern Rawalpindi), another kingdom in the Punjab and Porus' archenemy. This is a simple example of how internal jealousies in Indian kingdoms attributed to their defeat, one by one. To Porus, the arrival of a western power was a great threat and knew that Ambi would use this occasion in a war against Paurava. Porus felt somewhat safe because of the pending Monsoon season. He chose not to sue for peace with Ambi to join forces agaist Alexander. In May, the Macedonian army started to march to the Hydaspes.

Porus prepared for war. With his army, he had taken up a position on the east bank, intending to prevent Alxander's crossing Jhelum. Somewhat north of his position, one of his sons was guarding the river, to make sure that Alexander would not surround their army. However, the Macedonians managed to cross the river during a thunderstorm but the Indian chariots were unable to move through the rain-soaked ground. Porus' son was defeated and killed and Alexander marched against the army of Porus. The Macedonian army had superior weapons and their archers mounted on horses were able to move swiftly inspite of the rain. The Indian army was outnumbered and surrounded. Porus put his elephants in the front of his army infantry. His chariots were placed on the sides behind the elephant line and he waited the enemy to attack him. Alexander forces moved against the chariots on both sides and overpowered them. Then they took down the elephant drivers and begin to shoot the elephants from the front. Alexander's horses surrounded them from the back and the Indian army was surrounded. The elephants began to retreat and stampeded the Indian army. Nearly all of the Indian chariots and infantry were killed. After his army was nearly all killed, Porus surrendered as he too was severly wounded. Alexander asked Porus how he wanted to be treated. Porus gave the classic reply that he wanted to be treated as a king! This reply impressed Alexander and accepted his defeat and appointed him as a strap of his own kingdom. Alexander gave back his territory and Porus received even more nearby territories to the north of his earlier kingdom. King Ambi and other neighboring kingdoms were not pleased at this treatment of Porus by

Alexander. However, Alenxader wanted to conquer all of India. He began to march towards Maghada through Malwa. His army was very much fatigued and weary from the harsh climate. The army refised to go any further and Alexander decided to return back. On his way back, his company was ambushed by the Maloi insurgents and Alexander was wounded on his return. He appointed the straps on the Indus border territories and intended to retun later on. However three years later Alexander died and did not return. After Alexander's death his kingdom was divided among his successors. Porus was the defender of the eastern portions of the Mecedonian territories. However the other straps, especially the one in Taxila, attacked Porus and he was killed in the battle. The Fall of Porus and other Macedonian straps paved the way for Chandragupta Maurya to extend his influence over the territories adjacent to the Indus River.

In the next chapter we will consider the Sidhu and Brar Clans, lineal descendants of the Bhatti Clan through Jesul Bhatti.

Chapter 4: The Sidhu, Sidhu-Brar, Brar and Related Clans

A. Relation to Bhatti Race

Our main source of information for this chapter is "The Rajas of the Punjab by Lepel H. Griffin, printed by the Punjab Printing Company, Limited, in 1870 for the Punjab Government." Other sources will be listed as we use them.

In chaper 3, we traced the linear descendancy of the Bhatti Clan from the Yadu Clan through Heri-Crishna following the treatment of James Tod's writings. Now we treat the descendancy of the Sidhu, Sidhu-Brar and Brar Clans from the Bhatti Clan through Jesul Bhatti, who founded Jessulmer in Rajasthan.

Jesul Bhatti moved his capital to Jessulmer in 1156 CE from Lordova and populated it. He was expelled from Jessulmer by a successful rebellion and went northwards and sought the protection of Prithvi Raj, king of Delhi and Ajmer. Jesul had four sons, namely, Kailon, Salbahan II, Hemhel, and Pem. Jesul died in 1168 CE and was succeeded by his second son, Salbahan II. (Tod only mentions the first two sons.) Pem died about five years after Jesul's death. Hemhel sacked the town of Hissar and took over several neighboring cities. He was made a Governor of the Sirsa and Batthinda regions in 1212 CE. He built the town of Hansar, where he died in 1214 CE. Hemhel was succeeded by his son Jandra who had twenty one sons. His son Batera is the ancestor of the Sidhu, Sidhu-Brar and Brar Clans. Batera's son Manjalrab had one son, named, Undra or Anand Rai, who had a son by the name of Khiwa. Khiwa Rao Bhatti married a Jat wife, a daughter of Jat zamindar Basir of Neli, because he could not have children from his Rajput wives. He was thus expelled from Rajpoot brotherhood and became a Jat from then onwards.

Khiwa had a son, named Sidhu Rao Bhatti, from his Jat wife. Sidhu had four sons, namely, Dhar or Debi, Bur, Sur, and Rupach. The families of Kythal, Jhumba, Arnowal, and Sadhowal descend from Dhar. The Phulkian Chiefs descend from Bur. Sur's descendants are numerous in Batthinda and Ferozepore. The descendants of Rupach reside at Pir-ki-kot and Ratrya in the Firozepore district. Bir, the son of Bur had two sons, Sidtilkara, and Sitrah. Sitrah had two sons, namely, Jertha and Lakumba. The family of Attari in the Amritsar district descends from Lakumba. Lakumba's son Hari gave his name to Hariki on the Sutlej and founded the villages of Bhatta and Ghima. Jertha had one son, Mahi or Maho, and from him descended, in successive generations, Gala, Mehra, Hamir, and Burar or Brar, who gave his name to the Brar tribe. Brar was a successful warior and fought with Jaid and Dhaliwal Jats, Bhatti's of Sirsa, Chattarasal Rijputs at Fakasar, Theri, and Kot Ladhona. Brar became the patronymic name for his descendants. Brar had two sons, Paur and Dhul. Dhul is the ancestor of the Rajas of Faridkot, and of the Brar tribe, which holds most of the districts of Mari, Mudki, Muktsar, Buchan, Mehraj, Sultan Khan, Bhadour, Faridkot, and many villages in Patiala, Nabha, Jhumba, and Maloud. The Phulkian Sidhu Rajas descend through Phul, a descendant of Paur. The following two tables gives the genealogy of this family

from the flight of Jesul from Jessulmer until the death of Phul, including twenty-nine generations, and some of descendants of Phul.

The following references give greater details on the subject of this matter:

1. Tod, James, "Annals and Antiquities of Rajasthan, Vol. I-II, Routlidge & Kegan Pau, l1914."
2. Griffin, Lepel H., "The Rajas of Punjab, Punjab Printing Press, Lahore, 1870."
3. District and States Gazetteers of the Undivided Punjab, Vol I-IV, Low Price Publications, Delhi."
4. Wink, Andre, "AL-HIND, the Making of the Indo-Islamic World, Vol I-II, Brill, New York, 1997."
5. Fauja Singh and R. C. Rabra, "City of Faridkot, Past and Present, Publication Bureau, Punjabi University Patiala, Punjab, India, 1997."

Sanghar, a fifth-generation descendant of Paur became very powerful. He helped Babar in 1524 CE at Lahore, when Babar defeated Ibrahim Lodi on 21st April 1526, in which Sanghar was killed at the battle of Panipat. In recognition of his service, Babar gave the Chaudhriyat of the waste country to the south-west of Delhi to Sanghar's son, whose name he changed to Bariam, meaning, Buhadar. This office was confirmed on Bariam by Humayun, Babar's son and successor. Bariam lived at Neli and rebuilt Bhidowal. He and his grandson Suttoh were killed in a battle with the Bhatties in about 1560 CE. Bariam left two sons, namely, Mehraj or Maharaj, and Garaj. Suttoh, son of Maharaj, had three sons, namely, Pukko, Lukko, and Chaho. Pukko was killed in a battle with the Bhatties but lft two sons, Habbal and Mohan. Mohan had two sons, Rup Chand and Kala. Rup Chand had two sons, Sandali and Phul. Mohan defeated the Bhatties at Bhidowal and received the Chaudhriyat. Under the advice of Guru Har Govind, the sixth of the Sikh prophets, he founded the village Mehraj or Maharaj. Twenty two villages have grown out of this village and their descendants are called Maharajkian Sikhs. Mohan and his son Rup Chand were killed in a battle with the Bhatties in about 1618 CE. Then, Kala succeeded to the Chaudhriyat and the guardianship of Phul and Sandali. Soon after Mohan's death, Guru Har Govind visited Bhidowal and blessed Sandali and Phul that the boys shall feed thousands and Phul shall bear many blossoms.

B. The Phulkian Families

Phul's mother was Mai Umbi, a Jat woman. He was taught by a fakir and learned the art of feigning death by holding his breath. In the year 1627, he founded a village after his name. He received a deed of grant from Emperor Shah Jahan confirming the Chaudhriyat office upon him. Phul had seven children and many descendants fulfilling the prophecy of Guru Har Govind. By his first wife, Bali, the daughter of a zamindar of Dilami in Nabha, he had three sons, Tiloka, Rama, and Rughu, and one daughter, Rami or Ram Kaur, also known as Fatoh. Ram Kaur was married to a Sardar of Ram Das. The houses of Nabha, Jhind, and Badrukhan have descended from Tilokha. The houses of Bhadour, Patiala, and Malaud descend from Rama. The Sikhs of Jiundan descend from Rughu. Phul had a second wife Rajji from Sidhani. From this marriage he had three sons, Channu, Jhandhu, and Takhat Mal. The descendants of

Channu and Takhat Mal are known as Laudhgharian Sikhs of the village Gumti. Jhandhu had no children. Phul died in the village of Phul in 1652 CE. Tilokha received the office of the Chaudhriyat. Tilokha and Rama founded the village Bhai Rupa in Nabha territory, about eight miles north-west of Phul, in about 1680 CE.

Rama or Ram Chand expanded his dominions over the Bhatti territories and became a superintendent of the jungle ilaka. He was killed at Kotla in 1714 CE over the dispute of this jungle ilaka, nearly at the age of eighty. Rama had married Sabi, the daughter of a Bhuttar zamindar of Nanun, from whom he had six sons, namely, Dunna, Ala Singh, Ram Singh, Bakhta, Ladha, and Budha. Duna established the Bhadour family. Subha and his only son Jodh Singh both died in 1729 CE and his village Hodiana came in the possession of Ala Singh. Bakhta was the ancestor of the Malaudh family. Ram Singh, Ladha and Budha stayed together.

Ala Singh was born in about 1691 CE and his father was killed when Ala Singh was twenty-three years old. In 1718 CE, he left Bhadour to his elder brother Duna, and rebuilt Barnala and began to live there. Here he was attacked by the neighboring chiefs but was victorious. This victory gave a high status to Ala Singh to gather a large force around him. The Sikhs were warriors with courage but were civilized towards women and the captives. However, they were never a united people and this caused their defeat to the British government. Ala Singh obtained a victory over his Afghan neighbors by 1731 CE. He was imprisoned but was delivered by one of his loyal associates. He reduced some of the refractory villages to submission that had been taken over by Jodh Singh of Batthinda. In 1749, he began building a Fort of Bhawanigarh. Three years later he conquered the district of Sanawar. This district had eighty-four villages with its capitol at Patiala. In 1753 CE, he built a fort in Patiala. He helped Bhai Gurbaksh Singh conqur Batthinda, Buloda and Buhai from the Bhatti chiefs.The district of Mung was next added to the Patiala territory, by Lal Singh, son of Ala Singh. Then Lal Singh and Ala Singh overran the districts of Sohana, Jamalpur, Dharsul, and Shikapur of Bhatti Chiefs in 1757 CE. Ahmad Shah Durani, monarch of Afghanistan, had made almost annual raids into India and in 1748, 1756, and 1761, had marched as far south as Sirhind and Delhi. In 1761, Ala Singh was captured by Durani but released by agreeing to pay a tribute. In 1763, however, Ala Singh and other neighboring Sikh Chiefs attacked Durani's governors of Sirhind and captured it. Sirhind and its neighboring villages were given to Ala Singh. Next year Durani attacked India again but had cordial relations with Ala Singh. Raja Ala Singh accompanied Ahmad Shah Durani as far as Lahore, and then returned to Patiala, where he died in August 1765 CE. Ala Singh had married only one wife named Fattoh, the daughter of Chaudhri Khana, a Subhran zamindar of Kaleke. He has three sons, Sardul Singh, Bhumian Singh, Lal Singh, and a daughter Bibi Pardhan.

Sardul Singh, the eldest son of Ala Singh, married his first wife, the daughter of a Sardar of Bhikhe, who became the mother of Maharajsa Amar Singh. His second wife was the widow of his first cousin Jodh Singh, whom he married according to the Sikh custom, by kareva or chaddar dalna. Sardul Singh died in 1753 CE. Bhumian Singh, the second son, left one daughter, Bibi Rajinda, who was married to Tilok Chand, Chaudhri of Bhagwara. After Tilok Singh's death, their property was claimed by her grandson Jodh Singh, a daughter's son. Jodh Singh was killed by Chuhar Mal, Tilok's brother and took over their property. The youngest son Lal Singh died childless. Amar Singh, the second son of Sardul Singh, was born in 1747 CE and succeeded Ala Singh as the Patiala Chief. In 1766, Amar Singh captured the town of

Payal, near Ludhiana with the help of Jassa Singh Ahluwalia and other Sikh Chiefs. In 1767, Ahmad Shah Durani invaded India for the last time, but he advanced no further than Ludhiana. Durani cordially granted the title of Raja that was earlier given to Ala Singh. Later, Akbar bestowed the title of Maharaja on Amar Singh in 1810 CE. Amar Singh regained properties from Afghans of Maler Kotla, Gharib Das of Manimajara, Jodh Singh of Kot Kapura, and Govindgarh in 1771 CE. His elder step-brother Himmat Singh rebelled again took over the Patiala Fort but was forced to surrender with the help of neighboring Sikh States. Himmat Singh died in 1774 CE and Ala Singh took over hisestates of Bhawanigarh, Darbah, and Dhodrah. Amar Singh married his widow by Chaddar dalna custom. The same year his first wife, Rani Raj Kaur, gave birth to a son, Sahib Singh, who afterwards became a Maharaja. Next, Amar Singh captured the Sefabad Fort of Nawab Sef Khan, and then marched against the Bhatti of Fatahabad and Sirsa and conquerd them. The Delhi Empire had fallen in 1775 CE. In 1777 CE, Amar Singh overran Faridkot and Kot Kapura and in 1778 subdued the Chief of Mani with the help of his kinsmen. New minister at Delhi, Nawab Majd-ud-doulah Abd-ul-ahd campaigned agaist the Sikh Chiefs but was repulsed in 1779. In February 1781, Raja Amar Singh died at age 35. Three months before his death, Ranjit Singh was born in Gujranwala, near Lahore. From hereon, the power of the Patiala State began to decay. Amar Singh was succeeded by his six year old son, Raja Sahib Singh. His sister's name was Sahib Kaur, who was a very able warior. Through the influence of his grandmother, Rani Hukman, Diwan Naun Mal was appointed prime minister of the Patiala State. The Diwan, an Aggarwal Bannia of Sunam, was a man of great experience and honesty. He had served Raja Amar Singh well. However, revolts occurred in Bhawanigarh, Kot Sumer, and by Sir Ala Singh at Bhikhe. However, Naun Mal mustered a large force composed of Patiala, Jhind, Nabha, Maler Kotla, Bhadour, Ramgharia, and Rani Hukman to suppress these rebellions. In 1783 CE, there was a great famine in Northern India. Naun Mal trained his troops in western style and continued to regain his lost territories. Rani Hukman was killed, Naun Mal was wounded and imprisoned but Rani Rajinder of Phagwara, and first cousin of Amar Singh, marched to his aid and got him released and re-instates him. Naun Mal collaborated with Dhara Rao, a Mahratta leader and his associated Sikh rulers, to continue to put the rebellions down. In 1787 CE, Raja Sahib Singh was married to Rattan Kaur, daughter of the late Ganda Singh Bhangi, whose grandson Gulab Singh was well known in Amritsar and its neighborhood. Raja Sahib Singh was not strong enough to face the danger from Ranjit Singh, Marahrattas, and the advances of the British Government. He was forced to accept protection from the British Government. On April 1809, a treaty was concluded between the British forces and Ranjit Singh to leave the Cis-Sutlej Stated under the protection of the British Government. Ranjit Singh turned his attention to the capture of Kashmir, Peshawur, Multan and the Derajat. Raja Sahib Singh died in March 1813 and left the Patiala State in Chaos. He was followed by his son, Raja Karam Singh. He died on 23rd of December, 1845 CE. He was succeeded by his son, Narinder Singh at age 23. He helped the British Government in the 1857 war against the Sikhs. He was rewarded for his loyalty. The Phulkian Rajas were permitted to adopt children in order to keep their estates in the family following their death. On the 1st of November 1861, Maharaja Narinder Singh was invested with the Most Exalted Order of the Star of India, at Allahabad and was appointed a member of the Governor General's Council for making Laws and Regulations. However, he died on 13th of November, 1862, after a reign of nearly seventeen years. Narinder Singh married seven wives, who bore him one son and three daughters. The eldest daughter, Basant Kaur, was born in 1845 and married to the Rana of Dholepur. The secod daughter married Sardar Narain Singh, son of Sardar Dewa Singh of Sialba. The third daughter

was Bishan Kaur, born in 1849, and married, in 1859, to Maharaja Jaswant Singh of Bharatpur. Mahinder Singh, the only son, was born on the 16th September, 1852. He was only ten years old at the time of his father's death. A council of Regency was appointed by the British Government in 1858. This was done, and the members selected with the approbation of the Rajas of Nabha and Jhind were Sardars Jagdeo Singh, Bakshi Rahim Baksh, and Bakhshi Udeh Singh. At age eighteen, Maharaja Mahinder Singh was invested with full powers and the Council of Regency was dissolved in February, 1870. Mahinder Singh was educated under the direction of Ram Chandar, an eminent Mathematician of Delhi. In 1870, a canal from the Sutlej near Rupar to Pattiala is constructed to irrigate the Patiala and Ambala districts. Rani Basant Kaur, sister of Narinder Singh had a son who died and she also died on 17th February 1870. Maharaja Narinder Singh married three wives. The last lady he married was the daughter of Mian Mehtab Singh Dhaliwal of Dina, a relative of the Raja of Faridkot. She gave birth to a son on the 17th of October 1867. In May 1870, Maharaja Mahinder Singh was nominated a Knight of the Most Exalted Order of the Star of India.

C. The Bhadour Families

Phul died in 1652 and his son Rama died in 1714. Duna, a son of Rama, died in 1726 and had the following sons: Bigha who died in 1773; Dao who died in 1723; Sangu Singh who died in 1744; Sukhu who died in 1765; and Suma who died in 1772. Suma is the ancestor of the Rampuria Sardars. Bigha Singh had the following four sons: Gurdas Singh who died in 1748; Chuharh Singh who died in 1826; Mohar Singh who died in 1826; and Dal singh who died in 1793. Dal Singh is the ancestor of the Kot Duna Sardars. Chuharh Singh had two sons: Bir Singh who died in 1823; and Dip Singh who died in 1822. Mohar Singh had three sons: Amrik Singh who died in 1826; Samand Singh who died in 1836; and Sujan Singh who died in 1828. Sujan Singh had a son Uttam Singh who died in 1855. Uttam Singh's son Attar Singh died in 1837. Samand Singh's son Achhal Singh died in 1832. Amrik Singh had a son Dewa Singh who died in 1857. Dewa Singh's son Naraian died in 1852. Dip Singh had a son Kharhak Singh who had a son Attar Singh who died in 1883. Attar Singh had two sons Bhagwant Singh, who died in 1852, and Balwant Singh, who died in 1855. Bir Singh had three sons, namely, Jowahar Singh who died in 1827, Jaimal Singh, who died in 1808, and Jagat Singh, who died in 1865. Jowahar Singh had a daughter Attar Kaur who married Prince Naunihal Singh of Lahore. Jaimal Singh had two sons, namely, Khazan Singh who died in 1831, and Nidhan Singh who died in 1838. Khazan Singh had a son Mahan Singh, who died in 1858. Mahan Singh had a son Ishar Singh who died in 1866. Nidhan Singh had a son Kehar Singh, who died in 1835. Kehar Singh had two sons, namely, Partab Singh who died in 1853 and Utar Singh who died in 1863. Jagat Singh had five sons, namely, Gulab Singh, who died in 1850; Basawa Singh, who died in 1845; Khem Singh, who died in 1846; Narain Singh, who died in 1865; and Ajepal Singh, who died in 1858.

Duna, the founder of the Bhadour Family, lived at Bhadour with his brother Ala Singh, until Ala Singh left for Barnala in 1718, when Bhadour came to his sole possession. He had the office of Chaudhri, which had the difficult task of collecting Imperial Revenue at the appointed time without any excuses. After Duna and Dao's deaths, Bigha became the Chaudhri. His son Gurdas and wife died and he married a second wife who bore him Chuharh Singh and Mohar Singh. His third wife was the widow of his brother

Sukhu Singh and bore him Dal Singh, the ancestor of the Sardars of Kot Duna. Bigha was succeeded by his eldest son Chuharh Singh in 1773. He was very successful and expanded his domains. However, a Brar family murdered him and his brother Dal Singh in 1793, when they were invited to visit the Brar family. Bir Singh and Dip Singh, with the help of the Phulkian Chiefs, avenged their father's death, by killing Sujjan Brar and confiscated Ghanne with ten neighboring villages to form a new Ilaka of Malukha. Kharhak Singh, the son of Dip Singh, succeeded his father. After his death, his son Attar Singh succeeded him in 1858. The Bhadour Chiefs were made subject to Patiala State by act of the British government as a favor for their help in the wars against the Sikhs and other foreign powers.

D. The Minor Phulkian Families:

The family of Bhadour is the most important of the smaller Phulkian houses and has already been discussed. We now present some of the other smaller states.

a. THE Malaud Family

The chief of Malaud is descended from Bakhta or Bakhta Mal, the fourth son of Chaudhri Rama, brother of Duna and Ala Singh. Bakhta died in 1757 and his son Man Singh was a distinguished chief who died in 1778. Man Singh's mother was from the Mann Jat Tribe. Man Singh two sons, namely, Dalel Singh who died in 1824, and Bhag Singh, who died in 1820. Bhag Singh had two sons, namely, Ranjit Singh who died in 1854; and Hakikat Singh who died in 1819. Dalel Singh had three sons, namely, Fatah Singh who died in 1849; Sujan Singh who died in 1812; and Mith Singh who died in 1812. Mith Singh had two children, namely, Badan Singh who died in 1840; and Sundar Singh who died in 1843. Badan Singh had two infant children. Fatah Singh had two sons, namely, Hazara Singh who died in 1854 and Uttam Singh who died in 1840.

b. The Badrukhan Family

The Badrukhan family is a branch of the Jhind family. It is founded by Sardar Bhup Singh, son of Raja Gajpat Singh and the brother of Raja Bhag Singh of Jhind. He received a separate estate in 1789, from which time he was always considered independent of Jhind. However, in 1834, the Jhind line being extinct on the death of Raja Sangat Singh, was allowed by the British Government to succeed, and became the father of the present Raja Sarup Singh of Jhind. Basawa Singh, uncle of Sarup Singh was the first Chief of Badrukhan. The Badrukhan genealogy is as follows:

Raja Gajpat Singh of Jhind had two sons, namely, Raja Bhag Singh of Jhind, and Bhup Singh who died in 1815. Bhup Singh had two sons, namely, Karam Singh who died in 1818, and Basawa Singh who died in 1830. Karam Singh was rebellious and he was overlooked in favor of his son, Raja Sarup Singh of Jhind. Basawa Singh had two sons, namely, Sukha Singh who died in 1852, and Bhagwan Singh who died in 1852. Sukha singh tried to claim the gaddi but it was disallowed by the British Government. Sukha Singh had two sons, namely, Harnam Singh who died in 1856, and Hira Singh who died in 1843. Bhagwan Singh had three sons, namely, Diwan Singh who died in 1841, Sher Singh who died in 1844, and Chattar Singh

who died in 1861. Diwan Singh had an infant child. The jurisdiction of Badrukhan was transferred to Jhind in 1861.

c. The Jiundan Family

This family descends from Rughu, the third son of Chaudhri Phul, by his first wife Bali. Rughu married in the village of Jiundan, the daughter of Malkher Bhullar. He died in 1717 in Jiundan. Of the sons of Rughu, the only one who left issue was Hardas Singh, the ancestor of the present jiundan Sikhs.

d. The Laudgharian Family

The Gumti Sikhs, commonly known as Laudgharian Sikhs are descendants of Phul by his second wife Rajji, who bore him three sons, Channu, Jhandu, and Takht Mal. Jhandu died childless; Channu had two sons, Kilas and Masur. Takht Mal had five sons, namely, Bir, Lakhmir, Bhumian, Dalloh, and Bakhta. They founded the village of Gumti, ten miles north of Phul, and half way between Dialpur and Bhai Rupa, dividing it into seven shares, which are held by their respective descendants.

e. The Dialpuria Family

The founder of this family was Bulaki Singh, the third son of Sukhchain, and younger brother of Gajpat Singh of Jhind. He first married, at Kot Kaputa, Taran, a girl of a Nehre Sanduan family, who bore him a son, named, Mirza. His second wife Malan, was a widow of his eldest brother Alam Singh. She was the mother of Jitu. Bulaki Singh died about the year 1785. The village of Dialpur was founded by Mirza, but both the brothers lived there, and their descendants, fifty-one in number, share it among them.

f. The Rampuria Family

This family descends from Suma Singh, the fifth and younger son of Chaudhri Duna of Bhadaor. Suma married three wives, who bore him five sons, Jassa Singh, Massa Singh, Tek Singh, Charhat Singh, and Budh Singh. The eldest Jassa Singh died childless, and from the other four have descended the Sikhs of Rampura and Kotla Koura, the former founded by Chaudhri Rama, and the latter by his son Bakhta. They hold proprietary rights to their property.

g. The Kot Duna Family

This family consists of Sikhs of Kot Duna, a small branch consisting of only six members. It has descended from Dal Singh, the youngest brother of Sardar Chuharh Singh of Bhadour. The village of Kot Duna is in Patiala Territory, about eleven miles to the south of Dhanowra. Their genealogy is as follows:

Dal Singh died in 1793 and his son, Jit Singh, died in 1818. Jit Singh had two sons, namely, Mehtab Singh who died in 1834, and Jodh Singh who died in 1816. Jodh Singh had two sons, namely, Lal Singh who

died in 1833, and Punjab Singh who died in 1836. Punjab Singh had two sons, namely, Makhsudan who died in 1856 and Bhag Singh who died in 1859. Mehtab Singh's son, Attar Singh died in 1863, and his son, Kishan Singh died in 1859.

h. The Jhind Families

The Jhind State families descend from Tilokha, the eldest son of Chaudhri Phul. Tilokha had two sons, Gurditta, who is the ancestor of the Nabha family, and Sukhchain, who is the ancestor of the Chiefs of Jhind, Badrukhan and Bazidpur. We have already discussed the Badrukhan families. Tilokha succeeded his father Phul as Chaudhri but did not try to enlarge his estate like Rama's descendants. Sukhchain was a zamindar who married the daughter of Chuharh Singh; a Bhullar Jat of Mandi. He had three sons, namely, Alam Singh, Gajpat Singh and Bulaki Singh. He founded several villages but resided with his son Gajpat Singh until he died in 1758 at age 75. Alam Singh died in 1789 and Bulaki Singh is the ancestor of Dialpur Sardars that we have discussed already. Raja Gajpat Singh, who died in 1789, had three sons and two daughters, namely, Mahar Singh who died in 1771; Bibi Raj Kaur, who was married to Sardar Mohan Singh Sukarchakia and was the father of Raja Ranjit Singh of Lahore; Raja Bhag Singh who died in 1819; Bibi Begama; and Bhup Singh who is the ancestor of the Badrukhan family we have discussed already. The grandson, Raja Sarup Singh, of Bhup Singh was appointed the Raja of Jhind. He died in 1864 and had two sons, namely, Randhir Singh who died in 1848, and Raja Raghbir Singh who died in 1832. Raja Raghbir Singh had a daughter who married Sardar Bishan Singh Kalsia and a son, Balbir Singh who died in 1856.

Gajpat Singh was born in 1738 and lived at Phul until his father's death. When he was five years old, he and his mother Agan were captured and imprisoned in Delhi as hostages for his father's debts to the government. They were able to escape from there. Gajpat Singh married the daughter of Kishan Singh of Monshia who bore him four children, namely, Mohar Singh, Bhag Singh, Bhup Singh, and a daughter Raj Kaur. In 1754, he married one of the widows of his brother Alam Singh, and succeeded to his estate of Balanwali. She bore him one daughter named Begama. Gajpat Singh joined the Sikh army in 1763. The town of Jhind was much enlarged by Raja Gajpat Singh, who built a large brick fort on its northern side. After Gajpat's death in 1789, his possessions were divided between his sons, Bhag Singh and Bhup Singh. Bhag singh received Jhind and Sufidon, with the title of Raja, and Bhup Singh received the estate of Badrukhan. Bhag Singh was twenty-one years old when he became chief. He died in 1819. He had three sons, namely, Raja Fateh Singh who died in 1822; Partab Singh who died in 1816; and Mehtab Singh who died in 1816. Raja Fateh Singh had one son, Raja Sangat Singh who died in 1834. After Raja Sangat's death, Raja Sarup Singh, grandson of Bhup Singh, became the Raja of Jhind. Raja Bhag Singh was a supporter of the British Government and received many grants for his service to the British Crown. He was a part of the strigle for supremacy between Patiala, jhind and Nabha, until it was settled by the British government. He had to play a difficult role between Maharaja Ranjit Singh and the British Government because of his relationship with Ranjit Singh. He was incapacitated just before his death. The Government appointed a Council of Regents. After his death his descendants had difficulty holding onto Jhind. Since Sangat Singh left no child, the Jhind State was entrusted in 1837 to Raja Sarup Singh, grandson of Bhup Singh. Sarup Singh had excellent relations with the British Government. He was

rewarded many times. In September 1863, he was nominated a Knight Grand Commander of the Star of India. However, he died shrtly thereafter at age 51. It was unfortunate for the British Government to lose the Chiefs of Patiala, Nabha and Jhind almost simultaneously. On 31st March 1864, his son Raghbir Singh was installed as his successor. Raja Raghbir Singh married, as his first wife, the daughter of Jowahir Singh, a Chaudhri of Dadri She bore him one son, Balbir Singh, and a daughter. The daughter was married to Sardar Bishan Singh Kalsia in April 1865. The Raja married, as a second wife, in the family of Dhyan Singh Gill of Rajamajra, but there has been no issue from this marriage. Raghbir Singh lived at Sagrur. He was a man of excellent judgement and great honesty. The Jhind territory is 1, 236 square miles in extent, with a population of about 350, 000.

E. The Nabha Families

The Nabha Chiefs claim precedence over the other Phulkian houses on account of their descent from the eldest branch of the family. The Nabha family descends from Gurditta, the eldest son of Tilokha who is the eldest son of Phul. The genealogy of the Nabha Family is as follows: Gurditta died in 1754 and left a son named Suratya who died in 1752. Suratya had two sons, namely, Kapur Singh and Hamir Singh who died in 1783. Hamir Singh had three children, namely, Raja Jaswant Singh who died in 1840; Bibi Subha Kaur who married Sardar Sahib Singh Bhangi; and Bibi Sada Kaur who married Sardar Jai Singh. Raja Jaswant Singh had two sons, namely, Ranjit Singh who died in 1832, and Raja Devinder Singh who died in 1865. Raja Devinder Singh had two sons, namely, Raja Bharpur Singh who died in 1863, and Raja Bhagwan Singh who born in 1842.

On the death of Tilokha, in 1687, his estate was divided between his sons. Gurditta married the daughter of Sardar Sardul Singh Mann, of Mauran, who bore him one son Surtya. Gurditta founded the villages of Dhanaula or Dhanala and Sangrur. After his death in 1754, he was succeeded by his grandson Hamir Singh, his only son Surtya havivg died two years earlier. Hamir Singh's brother Kapur Singh married Raj Kaur, the daughter of Sujan Singh of Mansahia, but died without issue. Hamir Singh married his widow according to the custom of Karewa or Chaddardalna, and succeeded to his brother's estate of Kapurgarh, Sangrur, Pakho and Badyala. By Kapur's widow, Hamir had a son named Jaswant Singh born in the year 1775. Hamir Singh also married Magharia, a daughter of Natha Singh; and Desu, the daughter of Sardar Makhan Singh of Rori, who bore him two daughters, Subha Kaur and Sada Kaur. Subha Kaur was married to Sardar Sahib Singh, the powerful Bhangi Chief. Sada Kaur was married to Sardar Jai Singh of Batala. He had no children by his fourth wife, Raj Kaur, the daughter of Sardar Dhan Singh of Nirhana.

Hamir Singh was a brave and energetic Chief and added very largely to his possessions. He founded the town of Nabha in the year 1755. Four years later he obtained possession of Bhadson,and, in 1763, joined Raja Ala Singh of Patiala and other Sikh Chiefs in the great battle of Sirhind, when Zin Khan, the Muhammadan Governor, was slain, and he obtained Amloh as his share of the spoil. He conquered Rori from Rahimdad Khan in 1776. Hamir Singh was the first Chief of Nabha who established a mint, which may be accepted as a sign of his complete independence. However, in 1774, Raja Gajpat Singh of Jhind attacked Hamir Singh, took him prisoner, and seized the strong town of Sangrur which has never been

restored. When Hamir Singh died in 1783, his son Jaswant Singh was only eight years old, and it was necessary to appoint a Regent to carry on the administration of the State. Rani Desu was selected for this purpose because of her ability to govern. Desu had held her own agaist Jhind during the imprisonment of her husband, recovering most of the territory which had been seized by Gajpat Singh, with the aid of troops lent by her son-in-law Sardar Sahib Singh Bhangi of Gujrat. She died in 1790, one year after her rival Raja Gajpat Singh of Jhind had died. After this the relations between Jhind and Nabha improved and they united in facing common threats together.

Rani Aus Kaur of Patiala, wife of Sahib Singh serving as his Regent, had been hostile towards Rajas of Nabha and Jhind for some time. The Jhind Chiefs askedfor help from Maharaja Ranjit Singh who came and conquerd several villages and divided them among the victors. Raja Jaswant Singh received the villages of Kot, Basia, Talwandi, Jagraon, and seven villages from the Ghumgrana estate. Jaswant Singh remained aligned with Ranjit Singh during the Cis-Sutlej expeditions of Ranjit Singh in 1807 and 1808. In 1807 he received a grant of four villages of the Ghumgrana estate, taken by Ranjit Singh from Gujar Singh, and,the next year the district of Kannah, consisting of eighteen villages, taken from Rani Raipuri and Ran Singh. However he went along with the other Cis-Sutlej States and other States of Malwa and Sirhind, in seeking protection from the Brirish Government. At this time Raja Jaswant Singh ranked third among the Cis-Sutlej States. First was Patiala second was Kythal and the third was Nabha. On the 3rd of May, 1809, the Cis Sutlej States got protection proclamation from the British Government. From then on the disputes among the Cis-Sutlej States were mediated by the British Government. Maharaja Ranjit Singh was not able to interfere in their internal affairs. On the 22nd of May 1840, Raja Jaswant Singh died at age 66. He was succeeded by his only surviving son, Devinder Singh, in his eighteenth year.

Raja Jaswant Singh had married five wives: Dya Kaur, daughter of Sardar Jai Singh Lidhran; Chand Kaur, daughter of Sardar Ram Singh Dhillon; Ram Kaur, daughterof Sirdar Bagh Singh rallon; Har Kaur, daughter of SardarHari Singh of Jodhpur; and, lastly, Dharam Kaur, the daughter of Sardar Sujan Singh of Ghumon. Rani Dya Kaur gave birth to Ranjit Singh and Rani Har Kaur gave birth to Devinder Singh. His eldest son Ranjit Singh was supported by Sardars of Lidhran in his rebellion agaist his father Jaswant Singh in 1818. Prince Ranjit Singh died on 17th of June 1832 at Patriri. Two years before, Ranjit Singh's son Santokh Singh had also died. Ranjit Singh had married three wives, the daughters of Sardars Jodh Singh of Bamne Kaleke, Jassa Singh of Shahpur, and Dya Singh Bhamna. His son Santokh Singh was married to Bhagbari, the daughter of Sardar Sher Singh of Shahabad. Devinder Singh was formally installed as Raja on the 5th of October 1840. Devinder Singh was ten years old when his brother Ranjit Singh had died. Raja Devinder Singh tried to be friends with the Government of Lahore and became estranged from the British Government. After many years of disputes, the British Government deposed Devinder Singh and his eldest son, then a boy of age seven, was placed on the throne of Nabha State, under the guardianship of his step grand-mother, Rani Chand Kaur, aided by three of the most respected officers of the Nabha State. The Ex-Raja Devinder Singh selected Mathra for his residence. Raja Devinder Singh died at Lahore in November 1865. He had married four wives: first, the daughter of Raja Ram Singh of Balabgarh; second, Mann Kaur, the daughter of Sardar Wazir Singh of Rangar-Nangal in the Amritsar district; third, the daughter of Sardar Gulab Singh Mansaia; and, fourth, the daughter of Sardar Kharhak Singh Dhallon. Rani Mann Kaur was the mother of two sons, Bharpur Singh and Bhagwan Singh, who became successively Rajas of Nabha.Bharpur Singh was born in 1842 and Bhagwan Singh was born

in 1842. In January 1847, Bharpur Singh was installed as Raja of Nabha under the guardianship of Rani Chand Kaur, the surviving widow of Jaswant Singh, and three of the lodest servants of the Nabha State, Sardars Gurbaksh Singh, Fatah Singh, and Behali Mal, were selected to form the Council of Regency. Raja Bharpur Singh was a loyal supporter of the British Government in the mutiny of 1857 and was rewarded for his services. In addition to receiving some properties and honors, he was granted a Sanad in May 1860, confirming to him his estates ancestral and acquired, and conferring independent powers and privileges, similar to those granted to the Chiefs of Patiala and Jhind. The right of adoption was included in this Sanad. In September 1863, Raja Bharpur Singh was offered a seat in the Legislative Council. However, he became ill with fever and died on 9th of November 1863. He never fulfilled the seat granted to him. Before his death he appointed his brother Bhagwan Singh as his successor, since he had no male child. On 17th February, 1864, Bhagwan Singh was installed as Raja of Nabha but had to pay Nazrana to the British Government, since he was not an adopted son.

F. The Faridkot Families

We follow the information given by the following two sources:

1. (L. H. Griffin 1990) 2. (F. Singh, City of Faridkot, Past and Present 1997)

The genealogy of these ruling families is as follows:

These families are descendants of Sidhu Rao Bhatti through Brar Sidhu, tenth generation from Sidhu. Brar had six children, namely, Paur, the ancestor of Sidhu Families; Dul or Dhul Brar, the ancestor of the Brar families; Sawal Sidhu; Peeplu Sidhu; Dhodrhu Sidhu; and Sairu Sindhu. Dul's descendants chose the name "Brar" for their descendant's family name. Dul had four children, namely, Banaipal, Ratanpal, Lakhanpal, and Shihanpal. Banaipal's son, Jit or Ajit, had six sons, namely, Manak, Matta, Dodha, Lutti, Kelo, and Saido. Manak had seven sons, namely, Teenda, Khokhar, Khakhi, Pakho, Sutoo, Bana, and Ghaniya. Teenda had seven sons, namely, Aasi, Kirpal, Basi, Mund, Neepal, Aahad, and Bhilam. Aasi's son, Dhir, had three sons, namely, Fateh, Kala, and Datta. Fateh had four sons, namely, Sanghar, Langar, Sehna or Saibu, and Haibu. Sanghar had fourteen sons, namely, Bhallan who died in 1643, Lala, Jodha, Cheda, Dhani, Uhra, Gamal, Gian, Nand, Wariyam, Surtiya , Jako, and Rajada, Pairo. Lala's son, Kapur Singh died in 1708 and had three sons, namely, Sukhia Singh who died in 1732; Sema Singh who died in 1710; and Mukhia Singh. Sukhia Singh had three sons, namely, Jodh Singh who died in 1767; Hamir Singh who died in 1782; and Bir Singh. Jodh Singh had two sons, namely, Tek Singh who died in 1806, and Amrik Singh who died in 1787. Tek Singh had two sons, namely, Jagat Singh, and Karam Singh. Jagat Singh had one daughter, named, Bibi Partap Kaur who was married to Maharaja Sher Singh. Hamir Singh had two sons, namely, Dal Singh who died in 1804 and Mohar Singh who died in 1798. Mohar Singh had two sons, namely, Charhat Singh who died in 1804, and Bhupa Singh. Charhat Singh had four sons, namely, Gulab Singh who died on 5 Nov, 1826; Raja Pahar Singh who died in April, 1848; Sahib Singh who died in 1831; and Mahtab Singh whose descendants are in Mehmuana. Attar Singh, the only son of Gulab Singh, was born in 1822 and died in 1827. Raja Pahar Singh had three sons, namely, Raja Wazir Singh who was born in 1828 and died in April 1874; Dip Singh who died in 1845; and Anokh Singh, who

died in 1845. Raja Bikram Singh, the only son of Raja Wazir Singh, was born in January 1842 and died on 21 August, 1898. He had two sons and a daughter, namely, Raja Balbir Singh who was born in 1896 and died on 14 March, 1906; Kanwar Gajinder Singh who died in 1900; and Bibi Balwant Kaur who was married in the Mursan state. Kanwar Gajinder Singh had had two sons and a daughter, namely, Brijinder Singh who was born in 1896 and died on 22 December 1918; Shivinder Singh who was born in 1900 and died in 1912; and Bibi Rajinder Kaur who was married in Bharatpur state. Brijinder Singh had two sons, namely, Raja Harinder Singh who was born in 1915 and Kanwar Manjit Inder Singh.

Some historical notes may be interesting to note at this time. It is said the area around Faridkot, along with Malwa, was occupied by Punwar Rajputs and other Tribes that held sway in Malwa. With the triumph of the Ghorids over the Rajputs and other dynasties at the battle of Tarian in 1193, the occupation of this area changed for ever. The Bhatties and their descendants played a key role in this change in the area. The Sidhu, Brar, Munj and other clans occupied this area. A grandson of Rai Manj, Mokalsi or Mokal, is believed to have founded Faridkot. Earlier it was known as Mokal Har, but its name was changed to Faridkot in honor of Shaik Farid, a famous sufi saint, who helped build the Fort in a miraculous manner. The Sidhu and Brar clans descend from Khiwa Bhatti, who reigned in Hissar but moved to Batthinda and Faridkot area. In this area he married Sadee, a daughter of Bira, a Sarai Jat of village Ladhuke or Neli. From this union, Sidhu Rao Bhatti was born and he married a wife from a Gill Jat family.The patronymic name changed from bhatti to Sidhu, in honor of sidhu Rao Bhatti. Sidhu had six sons, Bhur, Dahad, Sura, Roopa, Mahan and Bapa. Their descendants are found in Malwa including the notable families of Patiala, Nabha, Jhind, Faridkot, and Kaithal. The Ahluwalia clan and the Atari clans have common ancestors with these clans. Bhur, his son Biha, and grandsons Tilak and Satraj fought with the Bhatti tribes. Satraj left twons, Jertha and Lakhbir or Lakha. The descendants of Lakhbir are in Majha and include the Atari wala clan. Also, Hari Rao, son of Lakhbir, founded Harike Pattan, where the Beas and the Sutlej meet. Jertha, Mahi, Kala, Mehar and Hamir became chiefs in succession and continued their feuds with the Bhatti clans. Hamir had four sons, Brar, Sansara, Bansra, and Kansra. Brar, 10^{th} in descent from Sidhu Rao, was a famous and powerful chief. Brar left his name and fame and six sons, namely, Dul or Dhul, Paur, Sawal, Peeplu, Dodhru, and Sairu. Dul was the ancestor of the Brar Clan and for his descendants the patronymic changed from Sidhu to Brar. Paur's descendants kept the name Sidhu. Dul Rao succeeded Brar as Chief. Dul Rao had four sons, namely, Binaipal, Shihanpal, Lakhanpal, and Rattanpal. The eldest Binaipal succeeded as tribal Chief. He represents the main line of the Brar clan. The descendants of Shihanpal are found in village Sarai Naga of Faridkot District and in a few villages of Ferozepur District. The descendants of Lakhanpal are living in the north-east of Ferozepur while those of Rattanpal are in the villages of Ablu and Mehma in Batthinda district. Ajit succeeded his father but died shortly thereafter. Ajit let six sons of whom Manak and Dodha proved more prominent. Doda's descendants live in villages of Dadha and Bhagsar near Muktsar. Manak had seven sons, Teenda, Khokhar, Khokhi, Pakho, Ghaniya, Satoo, and Bana. Khokhar's descendants are in Faridkot and kotkapura. Khokhi's descendants live in and near Barnala and Hadiaya. Pakho's descendants live in Pakho near Batthinda. Ghaniya's descendants are in Majha. Teenda followed his father as Chief and had seven sons, namely, Aasi, Basi, Ahad, Mund, Nihanpal, Bhilam, and Kirpal. Kanwar Mund founded the village Mudki. Kirpal's descendants are in Dhorkot and Bagian villages. AAsi, Dhir and Fate became Chiefs in succession. Kala and Datta settled in Sakub, Pipali, and a few villages in Ferozepore District,

such as Luham , Mirzeke, and so on. Fateh had four sons, namely, Sanghar, Langar, Sehna, and Haibu. Haibu migrated towards Jamuna. Sanghar, the successor of Fateh, was greatly impressed with Akbar and had fourteen sons, eight by one wife, and six by another wife: Bhallan, Lala, Jodha, Cheda, Dhani, Ugra, Giana, Wariyam, Surtiya, Rajada, Jako, Pairo, Gamal and Nand. One of his daughters married Sanghu Gill from Ghall Kalan, which reduced the constant animosity between the Gill and Brar tribes. Sanghar was most famous in the Fridkot and neighboring areas. His offsprings spread in many parts of Malwa. Jako and Pairo went to Karnal District. Giana's descendants are found in Bhabur, Jeunwala, Raryewala, Nathewala, Hassan Bhatti, Chak Harnewala, Chak Chupalia villages. Surtiya's descendants are found in Mangewala, Waddheghar, and Banghelewala villages in the Ferozepur District. Ugra's descendants are in villages of Gajanwala, Jaimalwala, Bhekha, Dadhur, Nathuwala, Hardo, Lunghiana, Alamwala, Gagha Purana, Chotial, and so on. Jodha's descendants are found in Rode, Rajiana, Lande, Smalsar, Kotla, Chanuwala, Budh Singh Wala, Chhoti Panjgrahi, Chak Chima, and some villages in Bahawalpur such as Chak Sobha Singh Wala. Gamal'a descendants are in Khara, Maniwala, Ghaduwala, Mehmuana, Mallan, Udekaran, Kotli Sobha Singh, and a few villages in Bikaner State. Cheda's descendants are found in Sukhanand, Ladhaike, Kotla Raika, Tharaj, Dalwala, Buri Ladheke, Behbal Kalan, Bhagta, Chandhiwala, Moga, Jalalina, Dabewala, Bhup Singh Wala, Haryewala, Chak Totianwala, and so on.

After Sanghar his eldest son Bhallan became the Tribal Chief. Akbar the great had a great regard for Bhallan because of Sanghar's meritorious service to his throne. Mansur Khan, the Chief of Bhatties of Sirsa, was also close to the Emperror. Mansur lodged a complaint agaist Bhallan that the Brars were encroaching upon his territories. Akbar asked both of them to come to his Darbar. Akbar gave them coats of honor and asked them to make peace with each other. Mansur Khan was the first to receive the Khillat. When Mansur wore the given turban on his head, Bhallan grew inpatient, and forcibly tried to seize it from him. In the struggle the turban was torn in two equal pieces. Akbar was amused by the outcome, divided the properties of dispute equally between them. Both of them were given the office of Chaudhri. A poet wrote, "Bhallan Cheera fariya Akbar de Darbar", meaning that Bhallan tore the turban in Akbar's court. The reign of Chaudhri Bhallan is also noted for Guru Hargovind's visit to Malwa. A battle was fought between the Mughals and Guru Har Govind and his followers in 1635, in which the Sikhs won the victory. Bhallan died in 1634 CE and was followed by his nephew Kapura, son of his brother Lal; since Bhallan had no son.

Chaudhri Kapura founded the city of Kotkapura and made it into a thriving city. Kapra had a close relationship with the Sikh prophets. Kapura and his family were baptized by Guru Govind Singh. Brar families supported the Sikh prophets through their troubles with the Mughal Empire. Once a large force was pursuing the tenth prophet and he asked Kapura to use his fort in Kot Kapura for his defense. Kapura knew that he was no match for the government troops and was afraid that the fort will be demolished and he would be killed in the process. So, Kapur Singh assisted the prophet in finding a suitable place at Khidrane di Dhab where they decided to meet the enemy. The Mughals were defeated so soundly that they gave up the pursuit after the prophet.

Isa Khan was Kapur Singh's great rival and enemy. He was the Chief of Manj Rajput, a descendant of Jaisal Bhatti. Isa Khan treacherously made a treaty of perpetual friendship with Kapur Singh and invited him to banquet at his place through a saint named Isa Shah. At the banquet, Isa Khan killed Kapur Singh

in 1708 CE. Kapur Singh left three sons, namely, Sukhia Singh, Sema Singh, and Mukhia Singh. The warfare between Isa Khan and the Brars continued for twelve years in which both Isa Khan and Sema Singh were both killed. In this struggle, Brars were able to eliminate the threat from Manj Rajputs and many of the Manj territories including Faridkot came in their possession. Also, their capitol was shifted from Kotkapura to Faridkot. Sukhia Singh was installed as Chief in 1720 Ce. At this time, Mukhia Singh was given the villages of Rori and Matta as an inheritance. Chaudhri Mukhia founded Kot Sukhia and consolidated his control over Bekh Bodla, Kurma and Mamdot. He died in 1732 CE leaving three sons, namely, Jodh Singh, Hamir Singh and Bir Singh.

Jodh Singh succeeded his father as Chaudhri. However, Hamir Singh selzed Faridkot by force and fortified it. Some of the other Sardars migrated to other areas. The reports of this decline alarmed the Dal Khalsa and they chose to intervene. The prominent leaders, Nawab Kapur Singh, Jassa Singh Ahluwalia, and Jhanda Singh Bhangi settled the differences among the brothers. Under the settlement, Hamir Singh was allowed to keep Faridkot and its adjoining areas; Bir Singh was assigned Mustafa; and Chief Jodh Singh was left with Kotkapura and the rest of the territories of the state. The brothers also were baptized as Sikhs and joined the Dal Khalsa. However Jodh Singh continued to have difficulties with his neighbors and sunjects. In 1767 CE, Raja Amar Singh of Patiala marched upon Kotkapura with a strong force and killed Jodh Singh and his son. There is a smadh in Kotkapura called Smadh Baba Jodh Singh Shahid.

Jodh Singh was succeeded by his son Teg Singh who continued the hostilies with the Patiala Chiefs and Hamir Singh. He had very bad relations with his son Jagat Singh who in 1806 set fire to the house in which his father was staying in 1806 CE. The powder stored in the house exploded and Tek Singh was killed in the process. However, in 1807 the Elder Brother, Karam Singh, invited Diwan Mokhan Chand of the Lahore Darbar to defeat Jagat Singh and they took possession of all of his lands. But, Maharaja Ranjit Singh gave Kotkapura and Mudki to Mokham Chand and haded over the Jalalkian villages to the Raja of Nabha. The only benefit Karam Singh received was the acquisition of a share in the two villages of Patli and Hakumatwala. Jagat Singh tried to make peace with Maharaja Ranjit Singh by giving his elder daughter Partap Kaur in marriage to Kanwar Sher Singh, second son of Ranjit Singh. He died in 1825 CE and left no son. The descendants of Karam Singh and Bhagat Singh were left with very small possessions in the villages of Sandhwan and Doariana. Jaito was lost to the Chiefs of Nabha.

Hamir Singh established a separate state at Faridkot in 1763 CE. Hamir Singh had two sons, Dal Singh and Mohar Singh. Hamir Singh nominated the younger son, Mohar Singh, to be his successor. He assigned Dal Singh three villages of Dhodeka, Mahla and Bhabur for his maintanence. Hamir Singh died in 1782 and Mohar Singh succeeded him.During his tenure, Mohar Singh lost Abohar, Karmi and Behk Bodla to his neighbors. Mohar Singh had two sons, Charhat Singh and Bhupa. Charhat Singh was born through a legally wedded wife, daughter of Sardar Sobha Singh of Jhind. Bhupa was born of a Muhammadan concubine, Panji, also called Tejo. Due to jealousy, Charhat Singh took over the Faridkot Fort, killed Panji, and banished his father from Faridkot. Mohar Singh died in exile in 1798. Charhat Singh was attacked by Patiala but defended his territory and was victorious. Now feeling safe, he cut down his fighting force and was attacked by his uncle Dal Singh in 1804. Charhat Singh was killed but his wife and children escaped to her parent's house in Kamiana. However, within a month, Charhat Singh's brother-

in-law, Fauja Singh, attacked Faridkot and killed Dal Singh. Since the children were minors, Fauja Singh assumed the office of the Minister or Diwan. During the winter of 1806-7, Maharaja Ranjit Singh's forces under Mokham Chand with a strong army seized Zira, Bara, Muktsar, Kotkapura and Mari. Then they laid siege to Faridkot. However, they were forced to retreat by Fauja Singh. On 26th of September 1808, Maharaja Ranjit Singh marched with a strong force and took over Faridkot and assigned it to his minister Mokhan Chand. Fauja Singh and his five nephews returned to the villages which were left with him for the maintenance of the young princes. However, the British Government demaded that Ranjit Singh give up the lands he had confiscated during this expedition and sent a force to enforce the decision. Ranjit Singh left the fort and the British Government under the proclamation of protection to the Cis-Sutlej States, returned Faridkot to heir Gulab Singh, as their protégé. This was done on 3rd April 1809. A treaty of perpetual friendship was signed between Maharaja Ranjit Singh and the British Government at Amritsar in 1809. Fauja Singh continued to serve as Diwan until Gulab Singh became of age. On 5 November 1826, Gulab Singh was assassinated when walking alone outside the town of Faridkot. After Gulab Singh, Attar Singh his minor son was installed as Chief. Fauja Singh continued to act as Diwan. Attar Singh died suddenly in 1827 and Pahar Singh, the eldest surviving son of Charhat Singh, became the Chief. Sahib Singh rebelled against Pahar Singh but died soon afterwards. He married the widow of Sahib Singh and assigned a full village for the maintenance of his other brother Mehtab Singh.

Pahar Singh increased the prosperity of the State and kept good relations with the British Government. He was richly rewarded for his friendship. He was granted half the territory confiscated by the Nabha Government and Kotkapura. The title of Raja was bestowed upon him. Raja Pahar Singh died in April 1849 at the age of 50 and was succeeded by his only son Wazir Singh, then 21 years of age. The mother of Wazir Singh, Chand Kaur, was the daughter of Samand Singh Dhaliwal of Dina.The other sons, Dip Singh and Anokh Singh were borne by his second wife, Desu, a daughter of a Gill zamindar of Mudki. They both died in their youth. His third and fourth wives had no children. Because of his service to the British Government Wazir Singh was granted the title of "Brar Bans Raja Sahib Bahadur." He built many Gurudwaras and helped with the cause of Sikhism. He died in April 1874 at Kurukshetra after a reign of 25 years. Six years later his mother, Chand Kaur, also died at Kurukshetra. He was succeeded by his 32 year old son, Bikram Singh, who ruled from 1874-1898. In 1885 the Sirhind Canal of Punjab was extended to the Faridkot State by means of a four-mile long water course. A year later, North-Western Railway was extended to Faridkot. He built many Gurdwaras, helped many Sikh institutions, and died in August 1898 after a rule of 24 years. He was succeeded by his son Balbir Singh at age 29. He ruled for seven years. He had the history of the State prepared, called, Aina-i- Brarbabs. He died suddenly in 1906. He was succeeded by his nephew Raja Brijinder Singh at age 10 and a Council of Regency was appointed for him. He died suddenly in 1918. He was succeeded by his elder son Harinder Singh at age 3 in 1918. He was assisted by a Council of Regency until 1934, when he became of age. During his reign, Parja Mandal movement was established in the State. Under this pressure and the winds in independence in the country, the Raja appointed established an elected legislature for the State. A network of Panchayats was established. The various panchyats were in turn required to elect the members of a Central Panchayat which was to function as a Legislative Council. India became free on 15 August. 1947. The various Raja States became part of the Indian Union. In 1956, these states were incorporated into

the Punjab State which has been sub-divided several times since. This has ended the rule of the Rajas of these Malwa States.

As an example how we can trace our pedigree to our ancesters, I would like to show how Sardar Jaswant Singh Brar of Bagha Purana, whose ancestors came from Rajiana, traced his genealogy to the Rajas of Faridkot, and back Jaisal Bhatti, Her Crishna and to Narayan. His genealogy upwards from son to father is as follows (I will suppress "Singh Brar" from the names; just write the first names:

Jaswant-Gurbaksh-Gaimal or Jaimal-Buta-Kapur-Kabal-Bahadar-Surtiya or Surtia-Narang-Mehraj-Padareth-Akal or Achal-Jodh-Sanghar-Fateh-Dhir-Aasi-Teenda-Manak-Jit or Ajit-Banaipal-Dul Brar-Brar Sidhu-Hamir Sidhu-Mehar Sidhu-Kala Sidhu-Mahi Sidhu-Jertha Sidhu-Satraj Sidhu-Bir or Bahu Sidhu-Bhur Sidhu-Sidhu Rao Bhatti-Khiwa Rao Bhatti-Anad Rao Bhatti-Mangal Rao Bhatti-Bate Rao or Pate Rao Bhatti-Jundar Bhatti-Hemhel Bhatti-Jaisal Bhatti.

From Jaswant Singh Brar, who was born in 1926, to Jaisal Bhatti, there are 37 generations. From Jaisal Bhatti to Heri Crishna and from Heri Crishna to Narayan, there is a continuous lineal ancestory and has already been discussed.

G. The Families of Kaithal

The district of Kaithal had changed hands four times between 1738 and 1767. The Kaithal family descends from Bhai Ramdyal Sidhu who is a descendant of Dhar, the eldest son of Sidhu Rao Bhatti. Ramdyal had a son named Gurbaksh Singh. He had five sons, namely, Dhana; Desu; Takht; Sukha; and Budha. Desu had three sons, Lal Singh, Khushhal Singh and Behal Singh. Lal Singh had two sons, namely, Partab Singh and Udai Singh. Sukha Singh had a son, Basawa Singh. Basawa had three sons, namely, Panjab Singh, Gulab Singh and Sangat Singh.

In about 1767, Bhai Desu Singh, advanvcing from Bhochoki, encamped at Kutana, where he collected further force and munitions of war, and then marched against Kaithal and conquered it. He inherited a few villages in Kularan, and from this small beginning extended his possessions first by capture of Kaithal and then by the conquest of Chika and Pehoa.He built the original fort of Kaithal and several smaller forts about the district, and brought a water-course from Mangana to Kaithal. He built numerous earth dams along the Saruwati River. He had four wives, namely, Rup Kaur, mother of Bahal Singh; Ram Kaur, mother of Khushal Singh; Mai Bholi and Mai Bhagan, mother of Lal Singh. He died in 1779 after a rule of about 11 years. His son Khushhal Singh died in childhood. Bahal Singh succeeded to the rule. His elder brother Lal Singh was restrained in Delhi but his mother got him released by paying Rs. 40,000. Lal Singh came, drove Bahal Singh to Kularan and took over his legal right of government. Bahal Singh died shortly thereafter. Lal Singh lived at Kaithal and had four wives, namely, Sadda Kaur, Rattan Kaur, Sahib Kaur, and Mann Kaur. Only Sahib Kaur had children, namely, Partab Singh and Ude Singh.He did good service for the British Government and was rewarded Pargana Sular, a jagir of Gohana. He rebuilt the Fort at Kaithal. He ruled for 33 years and died at age 49 in 1819. His son Partab died at age twelve and Ude rules under the Regency of his mother until he became of age. He died at Kaithal on 14th of March 1843 CE. He had two wives, namely, Suranj Kaur who was a daughter of Raja of Balabgarh, and Mahtab

Kaur who was a daughter of a zamindar of Shamspur. He had no children and so the estate went to the British Government.

Descendants of Sukha Singh form the Arnauli family. He had two children namely, Gurdit Singh and Basawa Singh. Basawa Singh had three sons, namely, Punjab Singh, Gulab Singh and Sangat Singh. The descendants of three form the Arnauli family. On the death of Ude Singh without issue the greater part of the estate lapsed, only that portion of it being exempted which had been acquired by Gurbakhsh Singh, the founder of the family. To this the collaterals of the Arnouli family came under the reforms act of 1849, and ceased in that year to exercise any administrative functions.

H. The Ahluwalia Family of Kapurthala

The Ahluwalia Clan descends from Jaisal Bhatti through his son Salvihan just as Sidhu and Brar Clans descend from Jaisal Bhatti through Memhel. They are also related to the Manj Rajputs as we will see below. Sadhu Singh Ahluwalia was an enterprising zamindar who founded four villages near Lahore, one of which was named Ahlu. The name Ahluwalia is derived from the name of this village. Their genealogy is as follows. There are 20 generations from Jaisal Bhatti to Sadhu Singh Ahluwalia, the patronymic name for the Ahluwalia clan. From father to son, these generations are: Jaisal, Salbahan, Chandar, Uchal, Jagpal, Dhan or Dhom, Padmarth, Bhan, Bharapal, Udharan, Chandarpal, Rana Tulsi, Gaggar, Gajraj, Salhu, Saina Singh, Badhawa Singh, Ganda Singh, and Sadhu Singh.Sadhu Singh had a son, Gopal Singh, who had a son, Dewa Singh or Daya Singh, who had three sons, namely, Gurbakhsh Singh, Sadar Singh, and Badar Singh, who died in 1723. His son was Sardar Jassa Singh who died in 1783. He was the most illustrious Raja of the Ahluwalia Clan. Sada Singh had two children, Lal Singh and Mana Singh. Lal Singh had one son, Mohar or Mahar Singh. Gurbakhsh Singh's son was Kirpal Singh, whose son was Ladha Singh, whose son was Sardar Bagh Singh who succeeded Jassa Singh and died in 1801. Bagh Singh's son was Fateh Singh who died in 1836 and left two sons, namely, Amar Singh and Raja Nihal Singh who died in 1852 and left three sons and a daughter, namely, Raja Randhir who died in 1870; Bikrama Singh who died in 1887; Kanwar Suchet Singh who was born in 1837; and a daughter who married Diwan Singh of Makandpur and died in 1845. She had a son, Bhagat Singh who was born in 1845 and had a son, Gulab Singh who was born in 1861. Gulab Singh had four sons, namely, Arjan Singh who was born in 1879; Angad Singh who was born in 1880; Rajeshar Singh who was born in 1883; and Triloka Singh who was born in 1885.Kanwar Suchet Singh had a son, Ranjit Singh who was born in 1883. Bikrama Singh had two sons, Partab Singh who was born in 1871 and Daljit Singh who was born in 1879. Raja Randhir Singh died in 1870 and had two sons, namely, Raja Kharak Singh who died in 1877, and Raja Harnam Singh who was born in 1851. Raja Harnam Singh had six sons, namely, Raghbir Singh who was born in 1876; Maharaj Singh who was born in 1878; Shamsher Singh who was born in 1879; Rajinder Singh who was born in 1883; Inderjit Singh who was born in 1884; and Dalip Singh who was born in 1885. Raja Kharak Singh had a son, Raja Jagat Jit Singh who was born in 1872 and he had four sons, namely, Tikka Paramjit Singh who was born on 18th March 1892; Kanwar Mahijit Singh who was born on 9th of May 1898; Kanwar Amar Jit Singh who was born on 4th of August 1894; and Kanwar Karam Jit Singh who was born on 9th of June 1896.

Sardar Jassa Singh made the Ahluwalia clan famous and extended their domains.In 1748 heattacked and killed Salabat Khan, governor of Amritsar, selzed a large portion of the District. Five years later he defeated Adina Beg, governor of Jullundar Doab, and seizrd pargana Fatehabad. He next captured Sirhind and Dialpur. Then he seized the pargana of Dogaran and Makhu from Ferozepur District. In the samr year he conquered Bhairog and Narangarh from Hoshiarpur District. Jassa Singh made Kapurthala his capitol. He was followed by his second cousin Bhag Singh who died at Kapurthala in 1801, after 18 years of rule with little success. He was followed by his son Fateh Singh who became subject to Maharaja Ranjit Singh. Finally he asked the protection of the British Government and obtained his properties after the ctreaty of 1809.He died in 1887 and was succeeded by his son Nihal Singh. In the first Sikh war he did not help the British for which he was punished. In the second Sikh war he helped the British and was rewarded. He died in 1852. He was succeeded by his son Randhir Singh who was very supportive of the British Government. For this he was awarded and given the title Raja-i-Rajgan in perpetuity and reduced his share of the tribute. In addition he was granted two confiscated estates of Baundi and Bithauli, in the Baraich and Bara Banki Districts and the Akuna estate in Baraich. His brother Bikram received lands in Bareily and Lakhimpur. He died in 1870. His son Kharak Singh reigned seven years after his father's death. He died in 1877 and was succeeded by his son Jagat Jit Singh who was born in 1872 and was invested with full powers in in 1890. In 1883, he married the daughter of Mian Ranjit Singh, a Goleria Rajput of Kangra. He was baptized a sikh in 1888 by Sodhi Har Narain Singh. He traveled widely, dined with the queen of England and visited Europe, Middle East and China. He wrote about his travels.

The Manj Rajputes are related to the Ahluwalia Clan as follows: Jaisal Bhatti, Salbahan, Chandar, Uchal, Jagpal, who had two sons, namely, Dhan and Chun. Ahluwalia Clan descends from Dhan and Manj was a son of Chun. Sidhu and Brar Clans descend from Jaisel through Bate Rao, brother of Salvaha. One of the descendants of Manj in the 27th generation was Mokal or Makalsi who is said to have founded Faridkot. Also, Jagraon was a Manj descendent who founded the village of Jagraon in District Ludhiana. Bhattis of Sirsa are also related but we omit their treatment here.

Chapter 5: Tur and Related Clans

A. Indo-Scythian Origion

Sir Denzil Ibbetson and H. A. Rose discuss Tunwar tribe in Volume III on pages 473-4. In Volume II of this series, pages 378-9, they describe the Jatu, a Rajput tribe, said to be a Tunwar clan in Hissar, Rohtak and Jind. Also, in this Vol II, page 550, they describe Khosa tribes. One of these Khosa Jat tribes had a descendant named Bhai Randhir and the village Khosa Randhir in Moga is named after him. The village Khosa Pondo near Moga is named after his brother Pondo. Khosa clan is a sub-clan of the Tur clan. Abul Fazl discusses Princes of Malwa in Vol II of Ain-i-Akbari on pages 221-231. In the same volume, Abul Fazl discusses the Sovereigns of Delhi on pages 302-314. There are nineteen generations of Tur rulers of Delhi and Gwalior, covering a period of about 350 years, beging in 792 CE. This information shows a close relationship between descendants of Arjun, Punwar or Paramaras, Turs, and Chauhans. Bikramaditt is claimed to be from the Tur Clan. Anangpal who rebuilt Delhi is shown to be a descendant of Bikramditt (Vicramaditya: the 'aditya' part of the name meas that he belongs to the Solar line, a Suryavanshi). The list of Delhi Tur Rajas is confirmed by Malwa Ithaas, Tod as well as Cunningham. Also, B. S. Dahiya, claims in his book, "Jats, The Ancient Rulers," that Tur is an ancient clan from Central Asia from which Turks, Tochari, and Tatar clans have originated. He connects the Eastern and western Turkistan to the Tur clans, claiming that they are connected to the Yuezie Scythian clans. Sir Ibbetson and H. A. Rose report under Punwar, Ponwar or Paramara tribes, that they came from Jilopattan or Daranagari (Western Turkistan) and intermarried with the Chauhans who gave them lands around Rohtak and Kalianaur. In Sialkot, they say that Raja Vikaramjit (or Vicramaditya) was a Punwar and divide themselves into four branches: Bhautial from Bhota, Mandila from Mandial, Saroli from Sirali, and Pinjauria, from Pinjaur, all names of places. I infer that Tur, Paramara and Punwar are related to each other. Their detailed treatment will be given in a later chapter.

In this chapter we turn our attention to the Tur race and its related tribes. This tribe is known by several names such as Tomaras, Tunwars, Turs, Toors, Jatus, and Khosas, etc. In ancient times they ruled in Delhi, Malwa and Gowalior areas. Let us begin with the description given by Sir Denzil Ibbetson, K.C.S.I, in "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier" compiled by H. A. Rose, Vol III, pages 473-474:

"Tunwar (often contracted to Tur), is the principlal tribe of the Eastern Plains. Though a sud-division of the Jadubansi it is generally reckoned as one of the 36 royal tribes of Rajputs. It furnished with the dynasty of Vikramaditya, the beacon of later Hindu chronology, and Delhi with its last Indian rulers, Anangpal, the last Tunwar Raja, abdicating in favour of his Chauhan grandchild Pirthi Raj, in whose time the Muselmans conquered North-Western India. An early Anangpal Tunwar founded in 792 A. D. the city of Delhi on the ruins of the ancient Indrapat, and his dynasty ruled there for three and a half centuries. It is therefore natural that the Tunwar should be found chiefly in the eastern districts of the Province. In Delhi itself, indeed, they are less numerous than might have been expected. But they are exceedingly numerous in Ambala, Hissar, and Sirsa. The name being a famous one, many Rajputs of various tribes

which have no real connection with the Tunwar have adopted it. Thus in Karnal the Chauhan Tunwar are probably Chauhans.

The Tunwar are the westernmost of the great Rajput tribes of the eastern Punjab. When ejected from Delhi they are said to have settled at Pundri in Karnal, on the Ambala border and once the seat of the Pundir, and thence to have spread both north and south. They now occupy Hariana, or the greater portion of Hissar, and stretch across Karnal and the south of Patiala into the west of the Ambala district, separating the Chauhans and other Rajputs who hold the Jumna districts to the east of them from the great Jat tribes of the Malwa which lie to their west. There is however a Chauhan colony to the north-west of them on the lower Ghaggar in the Hissar district and Patiala. The Jatu of Hariana is a Tuwar clan. In Hissar they still retain possession of the villages of Bahuna, Basti Somana, Daulat and Jamalpur. They are also found as far to the west as the *kardaries* of Minchinabad and Khairpur in Bahawalpur, in which State they have six septs:-i Sukhere, ii. Kalloke, iii Bhane-ke, iv Hindane, v Sango-ke, vi Chandhrar.

The Tunwars are undoubtedly the oldest Rajput tribe in Hissar district, which they entered in two streams: the first during the period of Tunwar ascendancy at Delhi under Anangpal I, represented by the cattle-liftin communities of Bahuna, Basti and the adjacent villages. The second wave of immigrants occurred under Anangpal II as already related in Vol. II supra, at p. 378, s. v. Jatu. The Tunwars are nearly all Muhammadans in Hissar, and say they were converted voluntarily before the time of Aurangzeb.

Tur, (1) an agricultural clan found is Shahpur, (2) a Hindu Jat clan (agricultural) found in Mantgomery, (3) a Gujar clan (agricultural) found in Amritsar, and (4) a Baloch clan (agricultural found in Montgomery. See under Tunwar."

In the same series Vol II, page 378 we read under Jatu:

"Jatu, A Rajput tribe, said to be a Tunwar clan who once held almost the whole of Hissar, and are still most numerous in that District and the neighboring portions of Rohtak and Jind. When the great Chauhan Bisaldeo overthrew Ansngpal II, the Tunwar king of Delhi, the Tunwars were driven from Delhi to Jalopattan in the Sheikhawatti country north of Jaipur and there Dul Ram, a descendant of Anangpal, ruled. His sons Jairat extended the Tunwar dominion to Bagar in Jaipur and the tract is still called the Tunwarwati. In fact the Tunwar of Hariana are said to have been divided into three clans named after and descended from, three brothers, Jatu, Raghu, and Satraula, of which clans Jatu was by far the largest and most important, and once ruled from Bhiwani to Agroha. They are the hereditary enemies of the Punwar of Rohtak, and at length the sandhiils of Mahm were fixed upon as the boundary between them, and are still known as *Jatu Punwar ka daula* or the Jatu-Punwar boundary. In Karnal, however, the Jatu describe them as Chauhan also.

Jairat, the Tunwar, had a son, Jatu by a Sankla Rajputni, and his son migrated to Sirsa where he mattied Palat Devi, daughter of Kanwarpal, a Siroha Rajput and sister of the mother of the great Guga Pir. Kanwarpal made the tract about Hansi over to his son-in-law and the latter sent for his brothers Raghu and Satraula, from Jilopattan to share it with him. Jatu's sons, Sidh and Harpal, founded Rajli and Gurana villages, and on the overthrow of the Chauhan Rai Pithaura by the Muhammadans the Jatus extended their power over Agroha, Bansi, Hissar, and Bhiwani, their boast being that they once ruled 1,440 kheras or settlements. Amrata also seized 40 villages in the Kanaud (Mohindargarh) ilaqa of Patiala. The three

brothers, Jatu, Raghu and Satraula divided the pargana of Hansi into tappas, each named after one of them. Umr Singh, one of their descendants took Tosham, and after him that ilaqa was named the Umrain tappa, while that of Bhiwani was called the Bachwan tappa, after one Bacho, a Jatu. At Siwani Jatu's descendants bore the title of Rai, those of Talwandi Rana that of Rana, while those of Kulheri were called Chaudhri. In 1857 the people at once revived all their ancient titles, but the descendants of Harpal, a son of Jatu, remained loyal, the descendants of Sidh, another of Jatu's sons rebelled.

The Jatus, Raghus and Satrauli do not intermarry. The Jatus are nearly all Hindus, the rest are Muhammandans. The Jatus appear to give their name to Jatusana in Gurgaon."

In Punjab, the Turs are also known as Khosas. In the same series, Vol ii, page 550, of Ibbetson we read,

" Khosa is a tribe of Jats, said to be of Tur Rajput origin and to have been expelled from Delhi by the Chauhans. The people so plundered were called Khosas. They used to wear the janeo, but after contracting unions with Jats they gave it up, except at Rattiar in Moga at Rattiar in Maga Tahsil in Ferozepur, where the Khosas still wearit, avoiding social intercourse with other Khosas. The Khosas hold the title in reverence because in the flight from Delhi an eagle saved a new-born child-in the usual way. At weddings bread is still thrown to kites. The boy's name was Bhai Randhir and Khosa Randhir in Moga is named after him. His pond in this village is the scene of a mela held there in Magh and all Khosas have their wishes fulfilled or fulfil their vows there. "

Randhir had a brother named Pondo, and Khosa Pondo and Khosa Randhir are adcacent villages near Moga, named after them. Sir Ibbetson suggests that Taurs descend from the Jadoo or Yadu race. Tod states a similar opinion but recognizes the the Hindu Clrgy have listed Tuar as one of the Thirty-six Royal Races of Rajputs.

In James Tod, "Annals and Antiquities of Rajasthan", Vol. I, (Tod 2001), between pages 74 and 75, there is a list of thirty-six Royal Races of Rajasthan. Taur or Tur is listed as number 5 and it is said to have seventeen sub-tribes. The following is a quotation from Tod:

"The Tuar, though acknowledged as a subdivision of the Yadu, is placed by the best genealogists as one of the 'thirty-six,' a rank to which its celebrity justly entitles it.

We have in almost every case the etymon of each celebrated race. For the Tuar we have none; we must rest satisfied in delivering the dictum of the Bardai, who declares it of Pandu Origin.

If it had to boast only of Vicramaditya, the Paramount lord of India, whose era, established fifty-six years before the Christian, still serves as the grand beacon of Hindu chronology, this alone would entitle the Tuar to the highest rank. But it has other claims to respect. Delhi, the ancient Indraprest'ha, founded by Yoodishtra, and which tradition says lay desolate for eight centuries, was rebuilt and peopled by Anungpal Tuar I, in S. 848 (A. D. 792), who was followed by a dynasty of twenty princes, which concluded with the name of the founder, Anungpal II, in S. 1220 (A. D. 1164), when contrary to the Salic law of the Rajputs, he abdicated (having no issue) in favour of his grandchild, the Chohan Pirthwiraja.

The Tuar must now rest on his ancient fame; for not an independent possession remains to the race*, which traces its lineage to the Pandus, boasts of Vicrama, and which furnished the last dynasty,

emperors of Hindust'han. (* Several Maharatta chieftons deduce their origin from the Tuar race, as Ram Rao Falkia, a very gallant leader of horse in Sindia's State.)

It would be a fact unparalleled in the history of the world, could we establish to conviction that the last Anungpal Tuar II, was the lineal descendant of the founder of Indraprsset'ha; that the issue of Yoodishtra sat on the throne which he erected, after a lapse of 2,250 years. Universal consent admits it, and the fact is as well established as most others of a historic nature of such a distant period: nor can any dynasties or family of Europe produce evidence so strong as the Tuar, even to a much lass remote antiquity.

The chief possessions left to the Tuars are the districts of Tuargar, on the right bank of the Chumbul towards its junction with the Jumna, and the small chieftainship of Patan Taurvati in the Jeipus State, and whose head claims affinity with the ancient kings of Indraprest'ha."

From the accounts given by Sir Ibbetson, Tod antd others, we find that Tur families are associated with the areas of Delhi, Malwa, Kanauj and Gowalior. I will begin with the ancient rulers of Indraprest'ha or Delhi given by Tod, Table II, from thw Mahabhartha era (about 1100 BCE) to about 720 CE.

B. Rulers of Indrapresetha or Delhi

Dynasties of Indrapreset"ha (Delhi) of the Race of Chandra, or Indu, from the Rajavuli:

1. **First Pandua Dynasty of twenty eight rulers**: Parikhita (Grandson of Arjoona, Brother of Yoodishtra), Janmeja, Asmund, Adhuna, Mahajuna, Jesrita, Dehtwana, Oogersena, Soorsena, Sootusshama, Resmaraja, Bachil, Sootpala, Narhurdeva, Jessrita, Bhoopata, Seovansa, Medavi, Sravana, Keekan, Pudharut, Dussoonuma, Adelika, Huntavarin, Doondpala, Doonsala, Senpala, and Khevanraj. Khevanraj was deposed and murdered by his Chetrie minister who ascended the throne, which ended the Pandua line of Yoodishtra.
2. **Second Dynasty**: Viserwa, Soorien, Seersah, Ahungsal, Wyerjeta or Werljita, Doorbura, Sodpal, Soorsuna, Singraja, Umrgoda, Umrpala, Serbehe, Pudharut, and Mudpal. Mudpal was deposed and slain by his Rajput minister. These fourteen princes are said in the Rajavuli to have ruled 500 years.
3. **Third Dynasty**: Mahraje (The Mahraje, most probably, of Ferishta's History) , Sreesena, Muhipala, Mahavali, Sroopvarti, Netra Sena, Sumookduna, Jetmula, Kalunka, Kulmana, Sirmurdun, Jeywanga, Hergooja, Heersena, and Untinai. Untinai resigned his scepter to his military minister.
4. **Fourth Dynasty:** Dhoodsena, Sendhwaja, Mahagunga, Nada, Jewana, Oodya, Jehula, Anunda, and Rajpala. Rajpala carried his arms into Kemaon, but was killed by Sookwanti or Sukhwant, the prince of the region, under the Himalya, who seizrd on Indrapreset'ha or Delhi, whence he was expelled by Sacaditya or Vikramaditya.

Pandu had three sons, namely, Arjoona, Bhima and Yoodishtra.Indraprastha and Delhi were two different cities situated about 5 miles apart. Indraprasetha was on the bank of the Jumna above

Humayun's Tomb and Delhi was on a rocky hill to the south-west, surrounding the well known Iron Pillar. There are seven surviving forts are the following:

1. Lalkot built by Anang Pal Taur about 1052 CE.
2. Kila Rai Pithora, built by Prithvi Ral Chauhan, known as Rai Pithora, built around 1180 CE.
3. Siri, or Kila-Alai, built by Ala-uddin in 1301 CE.
4. Tughlakabad, and Citadel of Tughlakabad, both built by Tuglak Shah in 1321 CE.
5. Adilabad and Jahan-Panah, built by Muhammad Taghlak about 1325 CE.

At the time of the Mahabharta War between the Pandus and Kurus, Indraprasetha was one of the well known five pats which were demanded from Duryodhan by Yudhisthira as the price of peace. These five pats were Panipat, Sonpat, Inderapat, Tilpat, and Baghpat. According to the Bhagavata Purana, Yudhisthira was the first king of Indrapat or Indraprasetha.He was followed by his brother Arjoona's grandson, Parikhita who was followed by 27 descendant generations. The last king khevanraj was deposed and killed by his minister Viserva. He was followed by 13 of his descendant generations for 500 years. The last Raja, Mudpal, was killed by his Rajput minister and the third dynasty of 15 Gautamas followed. The last Gautama Raja Untinai resigned his scepter to his military minister, Dhoodsena, a Maurya, who was followed by eight generations of Mauryas. The last Maurya Raja, Rajapala, or Raja Pal, was attacked and killed by Sookwanti or Sukhwanti, Raja of Kemaon, in about 57 BCE. According to Cunningham, Vol I, pages 138-139 (A. Cunningham 1972), Sukhwanti was a Saka King and he was defeated by the famous Vikramaditya Taur, king of Ujain, in 78 CE. The following is a quotation from Cunningham, Vol I, page, 138:

"According to Kharg Rai, the Gwalior Bhat, who wrote in the reign of Shajahan, the last Pandu Prince, named Nilaghpali, was King of Dilli when 3000 years of the Kaliyuga had expired, that is 101 BCE. In that year he was attacked a Raghuvansi Raja, named Sankhdhwaj, with whom he fought 17 battles, but was eventually defeated and killed after a reign of 44 years, which brings us to 57 BCE, Sankhdhwaj himself is said to have been defeated and killed by the famous Vikramaditya of Ujain, who thus became King of Dilli (Dilli-pat- Kahayo). His descendants are recorded to have reigned in Ujain for 792 years, during the whole of which time Dilli was deserted (ujarh rahi). At the end of 792 years, or in 792-56 and ¾ = 735 and ¼ years complete, or A. D. 736, Dilli was re-populated by Bilan De Tomar, whose descendants occupied the throne until displaced by the Chohan under Bisal De, who is no doubt the Visala Deva of the two inscriptions on Firuz Shah's Pillar."

There are other similar stories of this kind. Cunningham has identified Sankhdhwaj as Sukhwant or Scaditya who killed Raja Pala, the last Pandua King of Delhi.

The overthrow of the Sakas is universally attributed to the Vikramaditya who assumed the title of Sakari, and established the era which still bears his name, beginning in 57 CE. Abul Fazl clarifies that this Vikramaditya came from the Taur Race. He became the King of Delhi but lived at Ujain. According to Kharg Rai, the Gwalior Bhat and Abul Fazl, (Fazl 1978), Vikramaditya Taur's descendants ruled in Ujain for 792 years, during the whole of which time Delhi was deserted. At the end of these 792 years, Delhi was re-built and re-peoplled by Bilan De Tomar, whose descendants occupied the throne until displaced by the Chohans King under Bisal De. In this description, Bilan De Tomar is Anangpal Taur and Bisal De is

Visala Deva Chauhan, the father of Prithviraj Chauhan. Prithvi Raj Chauhan's mother was Anangpal Tuar's daughter. Since, Anangpal had no male issue; he abdicated his throne in favour of his grandson Prithviraj Chauhan. Prithviraj Chauhan became the ruler of Delhi, Ujain and Ajmer, which greatly expanded his power and influence. Cunningham observes that according to Abu Rihan, great vitory over the Sakas was gained at a place called Koror, between Multan and Loni, by a prince named Vikramaditya, just 135 years after the prince of the same name who founded the Vikrama Samvat. The Saka -Era begins with 78 CE, and was instituted after the Vikrami Samvat, beginning 56 or 57 BCE. Since the Saka –Era was started by Salivahana, it is clear that the Vikramaditya of Abu Rihan is identical with the Salivahana of the popular Indian tradition. This conclusion is further strengthened by the fact that in Colonel James Abbott's list of the Rajas of Syalkot, a reign of 90 years is assigned to Salivahana, which is exactly the same as is allocated to Vikramadtya, the conqueror of the Sakas, in all the seven copies of the Rajavali. For this reason, Cunningham has fixed the date of the defeat of the Saka conqueror of Delhi in 78 CE, which is the initial point of the Saka-Era of Salivahana. We may infer that Delhi was first populated in 57 BCE, or contemporary with Vikramaditya as recorded by Ferishta. After the defeat of Delhi, it was abandoned because the Capitol of Vikramaditya and his descendants was at Ujain in Malwa. Cunningham reconciles the difference in the dates used by the following manuscripts for the beginning of Anangpal's rebuilding of Delhi:

1. The Gwalior manuscript of Kharag Rai gives the date equivalent to 736 CE.
2. Abul Fazl in Ain-i-Akbari uses Samvat 426 for Anangpal I and the end of Tomar dynasty in Samvat 848, giving a rule of 419 years. He may be using Balbhai Samvat, beginning in 319 CE, instead of Bikrami Samvat, which begins in 56-57 BCE. See Cunnimgham Vol. I. page 144; (A. Cunningham 1972).
3. In the two manuscripts from Kumaon and Garhwal, the date of the first Taur Raja as 13th Bhadon, Samvat 846 or 789 CE. However, they skip the first three names on the list.

We will next present comparatitive tables from Cunningham, Vol I, page 149 and Abul Fazl pages 222-223 for reference. Cunningham has reconciled this information on the Tomara or Taur dynasty of Delhi.

C. TheTomara or Taur or Tur Dynasty of Delhi

N	Abul Fazl, Syad Ahmad, Bikaner MS.	Gwalior MSS.	Kumaon, Garhwall Ms.	Reigns Y-M-D	Accesion A. D. Year-Months-Days
1	Ananga Pal	Bilan De	Bilan De	18-0-0	736-3-0
2	Vasu Deva	Vasu Deva	Vasu Deva	19-1-18	754-3-0
3	Gangya	Ganggeva	Ganggeva	21-3-28	773-4-18
4	Prithvi Malla	Prathama	Mahi Pal	19-6-19	791-8-16
5	Jaya Deva	Saha Deva	Jada Pal	20-7-28	814-3-5
6	Nira or Hira Pal	Indrajita	Nai Pal	14-4-9	834-11-3
7	Udiraj, or Adoreh	Nara Pal	Jaya Deva Pala	26-7-11	849-3-12
8	Vijaya or Vacha	Indrajita	Chanura Pal	21-2-13	875-10-23
9	Biksha or Anek	Vaca Raja	Bibasa Pal	22-3-16	897-1-6
10	Riksha Pal	Vira Pal	Sukla Pal	21-6-5	919-4-22
11	Sukh or Nek Pal	Gopala	Teja Pal	20-4-4	940-10-27
12	Gopala	Tillan De	Mahi Pal	18-3-15	961-3-1
13	Sallakshana Pal	Savari	Sursen	25-10-10	970-6-16
14	Jaya Pal	Osa Pal	Jaik Pal	16-4-3	1005-4-26
15	Kunwar Pal	Kumara Pal	Kumara Pal	29-9-18	1021-8-20
16	Ananga or Anek	Ananga Pal	Anek Pal	29-6-18	1051-6-17
17	Vijaya Sah, or Pal	Teja Pal	Teja Pal	24-1-6	1081-1-5
18	Mahatsal or Mahi Pal	Mahi Pal	Jyun Pal	25-2-23	1105-2-11
19	Akr Pal or Akhsal	Mukund Pala	Ane Pal	21-2-15	1130-5-4
20	Prithvi Raja	Prithvi Pal	Prithvi Pal	22-2-16	1151-7-19 Capture Of Delhi

Note: We have adopted as a starting point the exact amount of 792 years complete from the time of Vikramaditya; or 792-56 and ¾-735 and ¼ years complete, or April A. D. 736.

I find it useful to quote the following pages from Cunningham, Vol I, pp 150-161 to give the reasons behind his conclusions.

"I will now consider the claim which I have put forward on the part of the Tomara dynasty as Rajas of Kanoj. We know that, after the conquest of Kanoj by Mahmud early in A. D. 1022, the regning family changed its residence to Bari, which was three day's journey distant, on the east side of the Ganges. Mirkhond states that it was situated at the confluence of three rivers, namely, the Saro, the Kubin, and the Rahab. According to Rashiduddin, the three rivers are the Rahet, the Gomati, and the Sarju. The second of these rivers is undoubtedly the Gumti, which in Sanskrit is the Gomati. The first is either the Behta, or else the Rahtia, which joins the Behta and the third, is the Sarain, a good sized stream which passes by Sitapur. Both the Behta and Sarain join the Gumti near Bari, which still exists as a good sized village. As Abu Rihan, who records this change of capital, was actually resident in India in India at the time when it took place, and as his work was written in A. D. 1031, we have the complete authentication of Mirkhond's date of this event. I presume that the change was made on account of the expressed situation of Kanoj, which had so lately been twice captured, first, in A. D. 1017 by Mahmud, and again in A. D. 1021 by the Raja of Kalanjar, and his allies. I consider therefore, Kunwar Pal, or Kumara Pal, who was the successor of Jahpal, reibned at Bari from A. D. 1021 to 1051.

About this very time also, as we learn from several inscriptions, the kingdom of Kanoj was conquered by Chandra Deva, the founder of the Rahtor dynasty of Kanoj. We possess no inscriptions of Chandra Deva himself, but there is one of his sons, Madana Pala, which is dated in S. 1154 of A. D. 1097; and two of his grandson, Govinda Chandra, dated S. 1177 and S. 1219 or A. D. 1120 and 1162. We know also from other inscriptions that Govinda's grandson ascended the throne between A. D. 1172 and 1177, or say in A. D. 1175. With these dates before us, we may safely fix Govinda's succession in A. D. 1110 or 1115, and that of his grandfather, Chandra Deva, the founder of the dynasty, in A. D. 1050. Now this the very date, as we learn from other sources, at which Anang Pal II., the successor of Kumara Pala, established himself at Dilli, and built the fort of Lalkot. On the iron pillar there is a short inscription in three lines, which appears to be a contemporary record of Anang Pal himself, as the characters are similar to those of the mason's marks on the pillars of the colonnade of the Great Mosque, but are quite different from those of the two modern Nagari inscription, which are close beside it. The following are the words of this short record: "Samvat Dihali 1109 Ang Pal bahi," which may be translated thus-"In Samvat 1109, or A. D. 1052, Ang (or Anang) Pal peopled Dilli." This statement is borne out by the testimony of the Kumaon and Garhwal manuscripts, in which, opposite the name of Anek Pal, I find recorded that in Samvat 1117, or A. D. 1060, on the 10th of Margasiras Sudi "he built the Fort of Dilli and called it :Lalkot" (Dilli ka kot karaya, Lalkot kahaya"). This name was still in use during the reign of the first Musalman King, Kutbuddin Aibeg, as I find in the manuscripts of Muk-ji, the bard of the Khichi Chohans, that Kutbuddin, soon after his accession, issued seven orders to the Hindu Chiefs, of which the fifth is " Lalkot tai nagaro bajto a," or " kettle-drums are not to be beaten in Lalkot." This is a rule which is still observed, as none but the royal drums are beaten where the sovereign is present. Kutbuddin must therefore, have taken up his residence in Lalkot, or the fortified city of Anang Pal.

Now this date, recorded on the Iron Pillar, agrees so exactly with the period of the Rahtore conquest of Kanoj, that I think we may infer, with considerable probability, that the re-building of Dilli by Anang Pal

was owing to the loss of the territory of Kanoj along with its new Capitol of Bari in Oudh. The accession of Anang Pal II, according to the genealogical lists, took place in A. D. 1051, and in 1052 we find a record of him on the Iron Pillar at Dilli. If, then, we suppose that he commenced re-building at once, there is every probability in favour of the accuracy of that he finished the Lalkot, or "Red Fort," of Dilli in A. D. 1060. If the site of the Red Fort may be fixed by the position of the Anang Tal, as well as by that of the Iron Pillar which records the work, then the grand old fort which now surrounds the Kutb Minar is in all probability the very Lalkot that was built bu Anang Pal. But there are also three other points in favour of this identification, viz., 1st, that all the 27 temples destroyed by the Musalmans would appear to have stood inside the walls of Lalkot; 2nd, that one of these 27 temples was almost certainly built in the reign of Anang Pal; and 3rd, that the Fort of Rai Pithora is only an extension of the older fort, which now surrounds the Kutb Minar. For these reasons I believe that this massive old fort which is still in very good order in many places, is the identical Lalkot of Anang Pal. The circuit of the walls, according to my survey is 2 and ¼ miles.

To this Anang Pal I attribute the construction of a very deep tank situated one-quarter of a mile to the northweat of the Kutb Minar, and which is still called Anang Tal, This tank is 160 feet long from north to south, and 152 feet broad from east to west, with a depth of 40 feet. It is now quite dry, but Syad Ahmad quotes a statement that, in the time of Sultan Ala-uddin Khilji (A. D. 1296-1316), the water used for the mortar of the great unfinished Minar was brought from the tank. I refer also to this Anang Pal the founding of a village in the Malamgarh District, which is still called Anekpur. Acoording to Syad Ahmad, the popular date of this work is S. 733, or A. D. 676; and he attributes it to Anang Pal 1st, the founder of the dynasty. But I think it more probable that the date refers to the Balabhi era of A. D. 319, which will place the building of the village in 733+318 = A. D. 1050, in which year Anang Pal 2nd. The true founder of Dilli, succeeded to the throne. Another work of the same time is the Suraj Khund, a fine deep tank near Anekpur, the building of which is attributed to Suraj Pal, one of Anang Pal's Sons, in S. 713, which, referred to the Balabhi era, is equivalent to A. D. 1061, a date which corresponds most exactly with those which we have already obtained.

To Anang Pal I attribute also the erection of at least one of the 27 temples which once stood around the Iron Pillar. Many of the pillars and beams of this temple have been made use of by the Musulmans in the construction of the southeast corner of the colonnade of the Great Mosque. Most of them are inscribed with mason's marks, as will be noticed at length when I come to speak of the ruins in detail; and one them bears the date of 1124, which, referred to the era of Vikramaditya, is equivalent to A. D. 1007, in the very middle of the reign of Anang Pal II.

According to the traditions of the people, which I managed to pick up, the following were some of the numerous sons of Anang Pal:

1. Tej Pal, or Tejram, who founded Tejora, between Gurgaon and Alwar. In the Bikaner MS. This prince is called Vijaya Sal, or Pal.
2. Indra Raj, who founded Indragarh.
3. Rang Raj, who founded two places named Taragarh, of which one is said to be near Ajmer.
4. Achal Raj, who founded Acheva, or Achner, between Bhararpur and Agra.

5. Draupada, who is said to have lived at Asi, or Hansi.
6. Sisu Pal, who founded Sirsa and Siswal, said to be the same as Sirsa Patan.

If these traditions are of any value, they will enable us to judge of the extent of Anang Pal's dominions by the names of the places which were founded or held by his sons. According to this test his dominions extended from Hansi on the north to Agra on the south, and on the western side they reached nearly as far as Alwar and Ajmer. To the eastward they were most probably bounded by the Ganges, beyond which the whole country was then held by the Katehria Rajputs. I see nothing improbable in these traditions of the Tomar possessions, and I am, therefore, willing to accept them as valuable additions to our present scanty lnowledge of Hindu history.

There are traditions of a similar kind regarding the sons of another Tomar Raja, called Karna Pal:but his name is not to be found in any of the lists. As , however, one of his sons was called Bach Deo, a name which is given in three of the lists as Vacha Raja, in a fourth list as Vijaya Raja, and in two others as Bibasa Pala, I think that we have some grounds for identifying Karna Pal, with the father of Vacha Deva of the lists, more especially as the lists differ so much amongst themselves regarding the name of the father who is called both Nar Pal and Har Pal, either of which may be derived from Karn. He is variously called Adereh, Udi-Ray, Indrajit, and Chamru Pal, of which the first three names evidently only various readings of one original name. The sons of Karna Pal, according to the popular traditions, were the following:

1. Bach Deo, who founded Baghor, near Narol, and Bachera or Baghera near Thoda Ajmer.
2. Nag Deo, who founded Nagor and Nagda near Ajmer.
3. Krishn Ray, who founded Kishangarh, 10 miles to north northeast of Alwar, and Khds Ganj between Soron and Etah.
4. Nihal Ray, who founded Narayanpur, 10 miles to west of Alwar.
5. Somasi, who founded Ajabgarh, between Alwar and Jaypur.
6. Har Pal, who founded Harsora, 16 miles to north noetheast of Alwar, and Harsoli, 23 miles to north of Alwar.

To this list I may add Bahadurgarh, 7 miles to north-east of Alwar, which is said to have been founded by Karan Pal himself. The only other work of the Tomaras which has come to my knowledge is the village of Mahipalpur, situated two miles to the east northeast of the Kutbminar, with its great embanked lake, three quarters of a mile long and one quarter broad. Mahi Pal, the grand-father of Jay Pal is the 12^{th} in the list , and reigned from A. D. 961 to 979. The embankment was the work of Feroz Tughlak. A second Mahi Pal reigned from A. D. 1105 to 1130.

If these traditions are true, the dominions of the Tomaras must at one time have extended to the westward as far as Sirsa and Nagor. To the southwest there is the district of Toarvati, or Tomarvati, between Alwar and Shekhavati; and to the southeast there is the district of Toargarh, or Tomargarh, between Dholpur and Gwalior, both of which preserve the name of this powerful clan. The Tomara dynasty of Gwalior, which held that strong fort for nearly a century and a half,

traced its descent from Anang Pal of Dilli, and the present Chief of Toarvati, as well as the Tomar Zemindars of Toargarh, still proudly lay claim to the same origin.

Anamg Pal II. Was succeeded by three other Rajas of the Tomar family, of whom the last was a prince of the same name, Anang Pal III. During the reign of this last king, Dilli was captured by the Chohans under Visala Deva, but the date of this event has not yet been satisfactorily ascertained. According to Abul Fazl it occurred in S. 848, which, referred to the Balabhi era, given A. D. 1166; but as the date of Visala's inscription on Firoz Shah's Pillar is S. 1220 of Vikrama, or A. D. 1163, it is certain that the capture of Dilli must have preceded the conquere's advance to the foot of the hills near Khizrabad, where this pillar was then standing. This position at the Himalaya Mountains is specially reffered to in the record where Visala speaks of having made tributary all the regions between Himavat and Vindhya. Muk-ji, the bard of the Khichi Chohans, gives the date as S. 821, which, compared with Abul Fazl date, is probably too early. The author of the Araish-i-mahfit says that it was rather more than 1200 Samvat, that is, somewhat later than A. D. 1143. The Kumaon and Garhwal manuscripts place it in S. 1191, or A. D. 1134; but as they also place the final conquest of the Muhammadans in S. 1231, or A. D. 1174, or just 17 years too early, it seems probable that the capture of Dilli by the Chohans may also be ante-dated by about the same number of years. Admitting this view as probably correct, the capture of Dilli by the Chohans will be reffered to A. D. 1151. Lastly, by the list which I have already given of the Tomar dynasty, the close of Anang Pal's reign is placed in the latter half of A. D. 1151, or early in 1152, by accepting the longer reign of 21 years 9 months and 16 days, which is found in the Gwalior manuscript. ------ But although Visala became the actual Lord of Dilli, it is almost certain that Anang Pal was left in possession of his ancient kingdom as a tributary of the Chohan, while Someswara, the son of Visala, received Anang Pal's daughter in marriage. The issue of this union , the famous Prithvi Raj, or Rai Pithora, became the adopted son of the Tomar King, and was formally acknowledged as heir to the throne of Dilli. According to to the Prithvi-Rai-Charitra, this adoption took place in A. D. 1169, at which datePrithvi Raj must have been about 16 years of age. Now, as the bard Chand records that the adoption took place during the life-time of Anang Pal, the last King of Tomar Kings was still reigning in A. D. 1169. We may, therefore, safely fix the close of his reign, and of the Tomara dynasty, to the close of the same year, or the beginning of 1170. This will give a reign of 22 years to Prithvi Raja, which is the very term assigned to him in all the manuscripts, at the end of the Tomar dynasty. It will also add about 18 years to the length of Anang Pal's reign, during which time I suppose him to be a tributary to Visala Deva."

Cunningham concludes that another Prithvi Raja, whose mother was a Grahilote, was also called Someswara. With this explanation Cunningham gives the following Table of The Chohan Dynasty of Delhi and Ajmer:

Abul Fazl and Syed Ahmad	Gwalior, Kumaon And Garhwal MS.	Length of Service Years- Months- Days	Prithi-Raj-Rasa MS.	Inscriptions
Bil Deo	Visala Deva	6-1-4	Visala Deva	Visala Deva, S. 1220 Or A. D. 1163
Amara Gangu	Gangeva, or Amara Deva	5-2-3	//	//
Kehar Pal	Pahadi, or Pada Deva	8-1-5	//	//
Sumer	Samas or Saveras	7-4-2	Someswara	Someswara S 1224 and 1226 = A. D. 1167, 1169
Jahir	Vehan De, or Bala Deva	4-4-1	//	//
Nag Deo	Jag Deo or Jagarmangur	3-1-5	//	//
Pithora or Prithvi Raja	Prithvi Raja	6-1-1	//	//
Total		40-2-21		

On comparing these lists, Cunningham thinks that Bil Deo of Abul Fazl may be the same as Visala Deva, and that Sumer or Samas are only corruptions of Someswara. There are three memorable events in the reigh of Prithvi Raja:

1. The forcible abduction of the willing Kanoj daughter of Jaya Chandra, the Rathore Raja of Kanoj in about 1175. The issue of this union, Prinse Rainsi, was killed in a battle in 1193.
2. The successful war against Parmalik or Paramardi Deva, the Chandel Raja of Mahoba in S. 1241 or A. D. 1184.
3. The final battle with Muaz-ud-Ghori in which Prithvi Raja was defeated and Kutb-ud-din Aibeg was established on the Dilli throne in about A. D. 1193. Several authors have given various dates for this war.

The only major work which is attributed to Prithvi Raja is the extensive fort to the north and east of Anang Pal's Lalkot, which is still called Kilah Rai Pithora. The modern spelling of Dilli is Delhi. Cunningham details the remains of the ruins of Delhi ans a list of identified inscriptions.

D. Tomaras or Turs in Gwalior

Our information on the Tomaras or Turs in Gwalior comes mostly from the accounts of Kharg Rai that have been preserved and studied by Cunningham. I quote from pages 381-396 of Cunningham, Vol II, (A. Cunningham 1972).

" Kharg Rai begins his account of the Tomaras by tracing their descent from Parikshita, the son of Arjun, one of the five Pandu brothers. By this account, therefore, they are Pandavas, a lofty claim, which is universally acknowledged by their Rajput brethren. The earlier part of the genealogy is not given, and the list opens with the names of some of the later Tomara Rajas of Delhi. I procured a second list from the Tomara zamindar of Suhaniya in Tomar-garh, who professed to trace his descent from Raja Anang Pal of Delhi. These two lists I now place together for more ready comparisons with each other, and with the list of Tomara Rajas of Delhi, which has already been given from other sources in my previous account of Delhi. In the lower of the third column I add the genealogy compiled from different inscriptions. The actural Rajas are numbered on the left hand of the Table on the next page.

Tomara Rajas of Gwalior

Number	Date: Samvat S.	Date: A. D.	Kharg Rai MS.	Tomara Zamindar MS	Tomara Rajas Of Delhi
1.	1060	1005	Dhruva Bali		Jay Pal
2.	1078	1021	Kusuma Pal		Kunwar Pal
3.	1108	1051	Vast Karu	Anang Pal	Anang Pal
4.	1138	1081	Tej Pal	Bhum Pal	Taj Pal
5.	1162	1106	Madan Pal	Mahendr Pal	Mahi Pal
6.	1187	1130	Khandagil	Hira Pal	Anang Pal
Number	Date: Bikrami Samvat	Date: A. D.	Kharg Rai MS.	Tomara Zamindar MS	Inscriptions
	1208	1151	Ratan Sinh	Bag Pal	
	1232	1175	Syom Chand	Pritham Pal	
	1257	1200	Achal Brahm	Dilip Pal	
	1282	1225	Vira Sahai	Bir Pal	
	1307	1250	Madan Pal	Anup Pal	
	1332	1275	Bhupati	Son Pal	
	1357	1300	Kunwar Sinh	Sultan Pal	
	1382	1325	Ghatam Deo	Kunwar Pal	
	1407	1350	Brahm Deo	Deo Brahn	
1.	1432	1375	Bir Sinh Deo	Bir Sinh Deo	Vira Sinha Deva
2.	1457	1400	Udharan Deo	Viram Deo	Virama Deva
			Dhiram Deo	Udharan Deo	
			Lakshmi Sinh	Dhol Sahai	
3.	1476	1419	Ganpati Deo	Ganpat Deo	Ganpati Deva
4.	1481	1425	Dungar Si	Dungar Si	Dunggara Sinha
	King 5,1511	1455	Kirti Sinh	Kil Sahai	Kirti Sinha
6.	1536	1478	Kalyan Shah	Kalyan Sahai	Kalyana Malla
7.	1543	1486	Man Sinh	Man Sinh	Mana Sinha
8.	1573	1516	Vikramaditya	Vikram Sahai	Vikramaditya
	1575	1518	Gwalior	Captured by Ibrahim	Ludi
		1526	Ram Sahi	Ram Sahai	Rama Saha
	1622	1565	Sarivahan Sahi	Salivahana Sahai	Salvihana
	1652	1595	Syam Rai	Syam Sahai	Syama Sab
	1687	1630	Sangram Sahi	Sangram Sahai	Mitra Sena
	1727	1670	Krishn Sahi	Kishen Sinh	
	1767	1710		Bijay Sinh Hari Sinh	

From the table it is clear that even after the Delhi Tomara dynasty lost its power, the Tomara Kings and Chiefs continued in Gwalior until much later. We conclude this section with the quotaion of Cunningham's narrative of the Fort of Gwalior from Vol II, ages 383 to 396, (A. Cunningham 1972).

“The list of Badili Das corresponds almost exactly with that of Kharg Rai, but Hiraman and my anonymous MS. Differ in the list of kings by making Ganapati the immediate successor of Virama, as in the inscriptions. Fazi Ali agrees with Kharg Rai in making Udharan the second king, buthe helps to explain the difficulty by noting that he was the brother of the first, and was followed by Bhiram (Virama), the son of the first. In the genealogies of the inscriptions, therefore, Udharan would naturally be omitted; but I conclude tht he did not actually reign, as Ferishta states distinctly that on Bir Sinh’s death, just before A. D. 1402, Gwalior descended to his son Brahm Deo (or Virama Deva), and as Kharg Rai in another place limits the number of Bir Sinh’s successors to seven, I conclude that the list of kings found in the inscriptions is complete. There are also two short inscriptions of Virama himself which prove that he was reigning in A. D. 1408 and 1410. The difference in the names of Tomara Kings of Delhi in the early part of the list are trifling, and as the number of names between Anang Pal and Bir Sinh Deo give the correct average of 25 years to an Indian generation, I think that the Tomara Rajas of Gowalior have a very strong claim to be considered as the direct descendants of the famous Tomara Rajas of Delhi.

All the annalists are agreed in assigning the rise of the Tomara Chief Bir Sinh Deo, to the reign of Ala-ud-din, by whom the great Khilji King of that name is probably intended as his prime minister is called Nursat Khan by Kharag Rai. But as the great Khilji died in A. D. 1315, there would be a discrepancy of about 80 years in making him a contemporary of Bir Sinh Deo, and as Fazl Ali calls the minister Sikandar Khan, the identification of the king is doubtful. The mention of Nursat and Sikandar would rather suggest that the rise of the Tomaras must have taken place during the few troubled years that immediately preceded the invasion of Timur, when two of the successful disputants for the throne bore the names of Sikandar-Humayun and Nusrat. This is a mere suggestion, which is only deserving of notice, because its acceptamce would solve most of the difficulties that I have just pointed out. Bir Singh Deo is said to have been a zamindar in the district of Dandaroli to the north of Gwalior. Hiving entered the minister’s service, he was placed near the king, whose notice he attracted by his zeal and assiduity, for which qualities he was appointed governor of the important fortress of Gwalior. Fazi Ali relates that the fort was then held by a Sayid, who refused to give it up, which, if true, would at once dispose of the difficulty about Ala-ud-din, as no one ever dared to disobey the orders of the great Khilji King. The Tomara Chief then had recourse to treachery, and having invited the Sayid and his principal officers to a feast, at which opium was mixed with the food, made his guests prisoners, and took possession of the fort. I think it highly probable that the latter part of this story is a true version of the manner in which Bir Sinh Deo made himself master of Gwalior, more especially as the account is derived from the Hindu annalists themselves, and not from the Mohammadan historians.

The only notice that I can find of Bir Sinh’s immediate successors is the fact that they paid tribute to Khizr Khan of Delhi in A. D. 1416 and 1421. On the accession of Dungar Sinh in A. D. 1421, Gwalior was besieged by Hushang Shah of Malwa until relieved by Mubarak Shah, of Delhi. This assistance must have been purchased by the promised payment of tribute, for only two years afterwards, in 1426, Mubarak ‘marched to Gwalior and received the tribute from the Raja,’ As these visits to Gwalior were repeated in 1427, 1429, and 1432, it would appear that the tribute was always withheld until the king advanced in person to demand it with a large force. Some years afterwards Dungar Sinh found himself sufficiently

powerful to lay siege to the strong fort of Narwar, which then belonged to the Muhammadan kingdom of Malwa. Sultan Mahmud immediately marched agaist Gwalior, laying waste the Raja's country on the road. The Rajput garrison made a sally from the fort, but they were defeated and obliged to retreat, and Dungar Sinh, in consequence, was induced to raise the siege of Narwar, in order to protect his own capital. This unsuccessful attempt took place, according to Ferishta, in the year A. H. 842, or A. D. 1438. It was during Dungar Sinh's long and prosperous reign of 30 years that the great rock-sculptures of Gwalior were first begun. During his time also the Hindu kingdom of Gwalior became one of the strong powers of Northern India, whose alliance was courted by the Muhammadan Kings of Jonpur, Delhi, and Malwa. The inscriptions of this reign are dated in S. 1497 and 1510, or A. D. 1440 and 1453.

Dungar Sinh was succeeded by his son Kirtti Sinh, during whose reign the rock-sculptures were completed. The inscriptions bearing his name are dated in S. 1525 and 1530, or A. D. 1468 and 1473; but the best illustrations of his reign are found in the different histories of the contemporary kings of Jonpur, Delhi, and Malwa, According to the local annalists his reign lasted for twenty five years, or from A. D. 1454 to 1479, during the first half of which time he was in close alliance with Delhi against Jonpur, and during the latter half in alliance with Jonpur against Delhi. There is a discrepancy of two years in the earliest mention of Kiran Rai between Ferishta's date of A. H. 856, or A. D. 1452, and the accession of Kirat Rai according to the chronology of the annalists. Kiran Rai and his brother, Prithi Rai, were both present as allies of Bahlol Ludi, of Delhi, at the great battle with Mahmud Sharki, of Jonpur, in which Prithi Rai was killed by Fateh Khan Harvi, who, being afterwards taken prisoner, was put to death by Kiran Rai out of revenge, and his head sent to Bahlol. In the year A. H. 870, or A. D. 1465, Husen Sharki, of Jonpur, 'sent a considerable army to reduce the fortress of Gwalior which was invested and after some time the Rai made peace and consented to pay tribute.' From this time the Raja of Gwalior took the side of Jonpur against Delhi, and in a. H. 878, or A. D. 1473, Rai Kiran deputed his son, Kalyan Mall, to condole with Husen on the death of his mother, Bibi Raji, Again in A. H. 883, or A. D. 1478, when Husen was finally defeated by Bahlol at Rabiri, he retreated across the Jumna to Gwalior, where the Raja Rai kiran Sinh furnished him with some lakhs of tankas and with tents, horses, and camels, and accompanied him to Kalpi. In the following year, A. D. 1479, Rai Kiran, or Kirat Sinh, died, and was succeeded by his son, Kalyan Mall, during whose short reign of only seven years nothing whatever is recorded either by the local annalists, or by the Muhammandan historians.

In A. D. 1486, Kalyan Mall was succeeded by his son, Man Sinh, who was scarcely seated on the throne ere he was attacked by Bahlol Ludi in person, whom he propitiated with a present of 80 lakhs of tankas. Bahlol died in 1489 and in the following year his son, Sikandar Ludi, who inherited all his father's energy and ability, sent a deputation to Gwalior with a horse and an honorary dress for Raja Man Sinh, who acknowledged his authority by sending his nephew, attended by 1, 000 horseman, to wait upon the Sultan at Bayana with the return presents. Gwalior was saved by this politic submission, and remained undisturbed until A. D. 1501, when Man Sinh deputed an envoy, named Nihal, to the king with rich presents, but Nihal having offended the king with his 'coarse and improper answers to the questions put to him about Raja Man's affairs,' was ordered to quit the court immediately. Shortly afterwards Sikandar marched in person against Gwalior, when Raja Man Sinh sued for peace and delivered up Sayid Khan, Baber Khan, and Rai Ganes, three fugitives who had sought his protection. 'At the same time he deputed

his son, Vikramaditya, with costly presents to propitiate the king's favour.' In 1505 Sikandar again proceeded against Gwalior, but he was so vigorously opposed by the people of the country, who cut off his supplies that he was obliged to retreat, when he fell into an ambuscade, from which he only escaped after a very severe loss. In the following year, 1506, he captured Himargarh, after passing by the fortress of Gwalior, which he 'despaired of reducing.' From this time Raja Man remained in undisturbed possession of Gwalior until the latter end of 1517, when Sikandar 'summoned all the distant nobles to Agra with a determination to reduce Gwalior, and was in the midst of his preparations when he died of quinsy.

Sikandar was succeeded by his eldest son, Ibrahim Ludi, who being offended with Man Sinh for giving an asylum to his rebellious brother, Jalal Khan, determined to subdue Gwalior. This is Ferishta's account, but Niamat-ullah attributes his determination to ambition, which was, perhaps, even more powerful than revenge. ---- He accordingly sent an army of 30, 000 horses and 300 elephants, with the necessary engines, under Azim Humayun, against Gwalior, and directed seven other chiefs with all their troops to join in the siege. A few days after the fort was invested, Raja Man Sinh died, leaving behind him a name which was equally respected by his enemies and his subjects. Ferishta calls him 'a prince of great valour and capacity,' and Niamut-ullah adds 'that he was said to be inclined to Islamism, though externally bearing the appearance of a Hindu; and to this circumstance it is to be attributed that he never exercised violence against any person.'

During the long reign of Man Sinh, the power of the Gwalior Tomaras attained its greatest splendor. Agriculture was systematically encouraged by the construction of large jhils, or reservoirs of water, for irrigating the fields during the dry season. Thus the great Moti jhil to the northwest of Gwalior was constructed by Raja Man, and to him also are attributed most of the irrigation jhils in the two districts of Jitwar and Tomargarh to the north of Gwalior. He was also a liberal patron of the arts, of which his own palace, perhaps, affords the noblest specimen of Hindu domestic architecture in Northern India. In sculpture we have a great regret the loss of the great elephant, abd its two riders, which won the admiration of the discriminating Baber, the courtly Abul Fazl, and the simple W. Finch. In music he was a proficient composer, as well as a munificent patron, and many of his compositions still survive to justify the esteem in which they were held by his contemporaries, He was especially fond of the Sankirna Rags, or mixed modes, of which no less than four specimens are named after his favourite Gujrani queen, Mrignena, or the 'fawn-eyed.' These are the Gujari, Bahul-Gujari, Mal-Gujari , and Mangal-Gujari; and I infer from their names that this lady most probably must have had some share in their composition. According to the bard she was the most beautiful of all raja Man's 200 queens, not one of whom was inferior to the lovely nymph Urvasi. According to Fazl Ali, Raja Man was an excellent ruler, during whose reign his subjects enjoyed both peace and plenty, and kharg Rai closes his account of this popular Hindu sovereign with a trite couplet that the rule of Raja Man on earth was like that of the gods in heaven. Thus the Hindu kingdom of Gwalior attained its greatest splendor immediately before its downfall; and when Raja Man died, the great fortress was already beleaguered by the imperial army which was to effect its final submission."

Vikramaditya succeeded his father and after a long siege he was forced to surrender in terms favorable to the victor. He was immediately taken to to Agra to Sultan Ibrahim, who gave him the district of

Shamsabad as a jagir for his support and granted him the title of a noble among the rulers of Delhi.This ended the Tomara kingdom of Gwalior which had subsisted in great power and prosperity for 120 years, in the midst of three rival kingdoms of Delhi, Jonpur, and Malwa. Gwalior remained in the possession of the Ludi family until A. H. 932, or A. D. 1526, when the fatal battle of Panipat, where Ibrahim was killed, the Moguls took oner the kingdom of Dlhi from the Pathans. Vikramaditya was also killed in the same battle. His death is noted by the Emperor Baber, as well as by the humble Hindu bard Kharg RaI:

'Jujhi Virahim Khan tahan paryo; Raja Vikram to lon giryo. Ibrahim Khan died where he fell; And Raja Vikramajit as well.'

Babar's son Humayun took over the fort at Agra and most of Vikramaditya's family fled and took shelter in Rajputana. Babar marched forward and took over Gwalior also. The younger son of Kirat Sinh, Mangat Rai, tried to blockade the Gwalior fort a couple of times but was unsuccessful. Babar died in December 1530 A. D. and was succeeded by his son Humayun. He visited Gwalior and planed to build a mander in his name. In A. D. 1542, Ram Sah, the son of Vikramaditya, having failed to obtain possession of Gwalior fort from the Moguls, joined the side of their enemy, Shir Shah, and thus enabled his Genral Shuja Khan to make a complete conquest of Malwa. They tried to get the Gwalior fort back but were defeated by Akbar;s forces and Ram Sah fld to Rajputana and took shelter there. His son Salvihan has married a Sisodani princessWhen Baba attacked and subdued Chitore, Salvihana was the only member of his father's family that was able to escape in 1568. According to Rohita's inscription that the two sons of Salvihan , named Syama-sahi and Mitra Sena, had accepted service under the great Mogul Emperor, and were proud to record the fact that Jalal-ud-din Shah had designated them as "unique heros."It is probable that their father had died some time before Akbar or about A. D. 1595. Also, from the Rohitas inscriptions we learn that Syama-Sahi died before A. D. 1631 and that his younger brother , Mitra Sena, was a governor of the Gwalior fort. The Tomara zamindars continue the Tomara seed in Gwalior. Syama had two sons, Sangrama-Sahi and Narayana Dasa, of whom the former succeeded to the nominal title of Raja of Gwalior, about A. D. 1070. Sangrama's son was Raja I, Shen Sinh, who must have died about A. D. 1710, leaving two sons, Bijay Sinh and Hari Sinh, both of whom, were obliged to seek refuge in Ydaypur. The former died in A. D. 1781, without issue, but the descendants of the latter are still living in Udaypur. In 1857, the British Government took complete control of the Gwalior fort.

We conclude this section with a list of inscriptions given by Cunningham, Vol II, page 396; (A. Cunningham 1972). The story of the Tomara dynasty is contructed from these inscriptions along with other authors. See the Table on the next page.

E. Gwalior Inscriptions

No.	Place	Sumvat Vikrama	A. D.	King	Position
1	Gwalior		275	Pasupati	Temple of Sun
2	,,		800	- - -	Rock Tablet
3	**,,**		**800**	**- - -**	**Rock-cut Pilaster**
4	,,	933	876	Bhoja Deva	Rack-cut Temple
5	Suhaniya	1013	956	- - -	Jain Figure
6	,,	1034	977	Vajra Dama	,,
7, 7a	Gwalior	1150	1093	Mahi Pala	Sas-bagu Temple
8	,,	1161	1104	Madhusudana	Long Slab
9	,,	1165	1108	..	Jain Temple
10	,,	1207	1150	(Govinda) Chandra	Square Slab
10 a	Chitaoli	1207	1150	Rama Deva	Sugar Mill
11, 12, 13	Gwalior	,,	,,	,,	Teli Mandi
13a	..	A H 630	1232	..	Urwahi Gate
14	,,	1465	1408	Virama Deva	Trikonia Tal
15	Suhaniya	1467	1410	,,	Ambika Devi
16	,,	,,	,,	,,	Chaitnath Statue
17	,,	1497	1440	Dungara Sinha	Temple Pillar
18	Gwalior	1497	1440	,,	Adinath Statue
19	,,	,,	,,	..	Reservoir
20	,,	1505	1448		Dhondha Gate Rock
21	,,	1510	1453	..	,,
22	,,	1522	1465	,,	Lakhshman Gate
23	,,	1525	1468	Kirti inha	Six different inscriptions
24	Basatpur	1525	1468	,,	Pillar on Tank
25	Gwalior	1526	1469	,,	Chandraprabha Statue
26	,,	1527	1470	,,	,,
27	,,	1530	1473	,,	Adinath Statue
28	,,	1552	1495	Man Sinha	Dhonda Gate
29	Mahona	1557	1500	,,	Sati Pillar
30	Gwalior	1563	1506	,,	Lower Dhonda Gate
31	,,	1566	1509	,,	,,
32	,,	A H 935	1528	Baber	
33	,,	A H 938	1531	Humayun	
34	,,	,,	,,	,,	
35	,,	1663	1606	Raj Sinh	Kachhwaha Raja
36	,,	1670	1613		
37	,,	1671	1614	Jahangir	A H 1023
38	Rohitas	1688	1631	Vira Mitra	
39	Gwalior	1058	1648	Shah Jahan	
40	Narwar		1650	Sangram Shah	Pillar
41	Gwalior	1071	1660	Aurangzib	Kacheri
42	,,	1073	1662	,,	Alamgiri Gate
43	,,	1075	1664	,,	Gwalipa Masjid
44	,,	1078	1667	,,	Johara Tal
45	,,	1078	1667	,,	Khabutar Khana Tal
46	Narwar	1857	1900	Daolat Rao	

Gwalior Inscriptions

F. Turs and Related Rulers of Malwa

The Province of Malwa has a temperate climate. Its boundaries are as follows: Its length from the extreme point of Garha (Mandla) to Banswarah is 245 kos (1/2 mile). Its breadth from Chanderi to Nandarbar is 230 kos. To the east lies Bandhan (Rewa) ; to the north Narwar; to the south Baglanah; to the west Gujrat and Ajmer. There are mountains to the south. Its principal rivers are the Narbada, the Sipra, the Kali Sind, the Betwa, and the Godi. At this time of Akbar's rule, there were 12 Sarkars or Districts in Malwa, namely, Ujjain, Raisin, Garha, Chanderi, Sarangpur, Bijagarh, Mando, Handiah, Nandurbar, Mandesor, Gagron, Parawa, Abul Zazl gives the following lists of Kings of Malwa where the dates are taken from the writings of James Prinsep. Tod, Cunningham and Wilford have reconciled some of the dates due to different Samvats or eras of reckoning time.

HINDU KINGS OF MALWA

Princes of Malwa I

Five Rajas of this dynasty reigned in succession, 387 years, 7 months and 3 days. (Dates from James Princep)

	Y M D
BC 840 Dhanji, (Dhanjaya, a name of Arjun, about 785 years before Vikramaditya)	100 0
BC 760 jit Chandra	086 7 0
BC 670 Salivahana	001 0 0
BC 680 Nirvahana	100 0 0
BC 580 Putraj, (Putra Rajas of Vansavalis without issue)	100 2 0

Princes of Malwa II

Eight princes of the Ponwar (or Pramara) caste reigned 1,062 years, 11 months, 17 days.

BC 400 Aditya Panwar, (elected by nobles; co-temp, Sapor, A. D. 191. Wilford)	86 7 3
BC 390 Brahmaraj, (reigned in Vidarbhanagar)	30 7 3
BC 360 Atibrahma (at Ujain, defeated in north)	90 0 0
BC 271 Sadhroshana (Sadasva Sena; Vasudeva of Wilford, Basdeo of Ferishta, A. D. 390, father-in-law of Bahram Gor. Revived Kanauj dynasty	80 0 0
BC 191 Hemarth (Heymert, Harsha Megha, killed in battle)	100 0 0
BC 131 Gandharb (Gardabharupa, Bahramgor of Wilford)	35 0 0
BC 56 Bikramjit (Vikramaditya of Tuar Caste, 3rd of Wilford)	100 2 3
(Bikrami or Vikrama Samvat, beginning in 56 or 57 BC is named after him.)	
AD 44 Chandrasen of the same race (possessed himself of all Hindustan)	86 0 0
AD 135 Kharagsen (Surya Sena, Wilford 676)	85 0 0
Ad 215 Chitarkot	1 0 0

AD 216 Kanaksen (conquered Saurashtra[Surat and Gujrat], founder of the Mewar family, ancestry traced by Jain Chronicles consulted by Tod, to Sumitra, 56th from Rama) 86 0 0
AD 302 Chandrapal of the same race 100 0 0
AD 402 Mahendrapal 7 0 0
AD 409 Karamchand of the same race 1 0 1
AD 410 Bijainand (Vijyananda) 60 0 0
AD 470 Munja (killed in the Deccan, reined AD 993 according to Tod
AD 483 Bhoja (by Tod 567 AD; The other two Rajas Bhoja, Tod fixes in 665 from Jain MSS and 1035, the father Udayati Kalidas flourished) 100 0 0
AD 583 Jayachand (put aside in favor of the following) 10 0 2

Princes of Malwa III

Eleven princes of the Tonwar or Tuar caste reigned 142 years, 3 days

AD 593 Jitpal 5 0 0
AD 598 Rana Raju 5 0 0
AD 603 Rana Baju 1 0 3
AD 604 Rana Jaj, (or Jalu (and U. T.) 20 0 0
AD Rana Chandra 30 0 0
AD 654 Rana Bahadur 5 0 0
AD 659 Rae Bakhmal or Bakhtmal 5 0 0
AD 664 Rae Sukhanpal 5 0 0
AD 669 Rae Kiratpal 5 0 0
AD 674 Rae Anangpal (rebuilt and peopled Delhi 791, Tod) 60 0 0
AD 734 Kunwarpal 1 0 0

Princes of Malwa IV

Eleven princes of the Chauhan caste reigned 140 years

AD 735 Raja Jagdeva 10 0 0
AD 745 Jagannath, his nephew 10 0 0
AD755 Hardeva 15 0 0
AD 770 Basdeva 16 0 0
AD 786 Srideva 15 0 0
AD 801 Dharmdeva 14 0 0
AD 815 Baldeva 10 0 0
AD 825 Nanakdeva 9 0 0
AD 834 Kiratdeva 11 0 0
AD 845 Pithura 21 0 0
AD 866 Maldeva (conquered by Shaikh Shah, father of Ala-ud-din) 9 0 0

Note: These dates may be based on some other Samvat Cunningham has commented on this matter.

Princes of Malwa V

Ten princes reigned 77 years.

AD 1037 Shaikh Shah (from Ghazni)	70 0 0
AD 1037 Dharamraja SUd, (Vizier during minority of)	20 0 0
AD 1057 Ala-ud-din, son of Shaikh Shah, put the Vizier to death	20 0 0
AD 1057 Kamal-ud-din, (murdered by the following)	12 0 0
AD 1069 Jitpal Chauhan, (Jaya Singh of Delhi and Lahore? 977, a descendant of Manikya Rai)	20 0 0
AD 1089 Harchand	20 0 0
AD 1109 Kiratchand	2 0 0
AD 1111 Ugarsen	13 0 0
AD 1124 Surajchand	12 0 0
AD 1136 Birsen, (dispossessed by the fillowing)	10 0 0

Princes of Malwa VI

Eight prices reigned 205 years.

AD 1146 Jalal-ud-din, (an Afghan)	22 0 0
AD 1168 Aalam Shah, (killed in battle by the following)	24 0 0
AD 1192 Kharagsen, son of Birsen, (Birsen emigrated to Kamrup, married the king's daughter, succeeded to the kingdom and regained Malwah)	8 0 0
AD 1200 Narbahan (5 names)	20 0 0
AD 1220 Birsal	16 0 0
AD 1236 Puranmal	39 0 0
AD 1268 Haranand	62 0 0
AD 1380 Sakat Sing, (killed at the invasion of the following)	60 0 0

Princes of Malwa VII

Eleven princes reigned 142 years

AD 1390 Bahadar Shah, (king of Deccan, killed at Delhi)	
AD 1390 Dilawar Khan Ghori, (viceroy of Malwah assumed sovereignty)	20 0 0
AD 1405 Hosang Shah	20 0 0
AD 1432 Muhammad Shah, (Ghizni Khan, poisoned)	
AD 1435 Sultan Mahmud, uncle of Hoshang, (Rana of Chitor Kumbho, presents tankas coined in his own name, 1450)	34 0 0

AD 1469	Sultan Ghiyas-ud-din	32 0 0
AD 1500	Sultan Nasir-ud-din, (his son Shahab-ud-din revolts)	11 4 3
AD 1512	Mahmud II, (younger son, last of the Khiljis)	26 0 0
AD	Qadir Shah	6 0 0
AD	Shujaat Khan, known as Shujawal Khan	12 0 0
AD	Baz Bahadur	

In 1538 Malwa was incorporated with the Gujerat kingdom and in 1568 it became a province of Akbar's empire. Some history of the above Rajas will be useful. It is said that Dhananjaya came from the Deccan in 761 B. C. and established his seat at Malwa and attained to an advanced age. We are not told about his ancestry or race. Tod believes that he was Indo-Scythian from the Pramara clan. When Putraj, the fifth in descent from him died without an issue, the nobles elected Aditya Ponwar or Pramara as his successor, and this was the origin of the sovereignty of this house. On the death of Hemarth in battle, Gandharb, the chosen, was raised to the throne. His son, Bikramjit or Vikramaditya, is identified as being from the Tuar or Tur clan. From this identification, we can infer that Gandharb came from the Tuar or Tur race and was well known in the community. The Hindus to this day use the beginning of his reign, 56 B. C., as the Bikram Samvat or the Vikrama Samvat and is abbreviated in literature as S. Cunningham takes the beginning of this era to be 57 B. C., instead of 56 B. C. ViKramaditya possessed knowledge of talismans and incantations and became famous. His son Chandrasen continued the extention of their domains. He is succeeded by Kharagsen, also known as Surya Sena. The names Sen, Senh, Sinh, Sinhe, Sinha and Sing are used interchangeably. We note that his grandson Kanksen conquered Saurastra, meaning Surat and Gujrat, and founded the Mewar family. Tod traces his ancestry by Jain Chronicles to Sumitra, 56th from Rama. Here the following comment from Tod is very pertinent, "If similarity of name could be allowed as a guide, we should pronounce that the dynasties of Ayodia, Saurastra, and Mewar descend from the dynasties of Surya and Chandra that were all overturned at the same period by this Scythic race of Tak or Takshac, or Turshka, the Turks or the Indo-Scythians of (Western) Turkistan. We have already observed that Manu's daughter Ella married Budha, from a Scythic Takshac race. The Tuars, Pramaras, Chauhans and and the other Agni-Cula tribes all seem to have very close relations with Western Turkistan. In fact the Chauhans brought many Pramara families from Western Turkistan and established them in Rajputana. The origin of Turs and Chauhans and other Agni-Cula races is not known in the Hindu genealogies. In Tod's Table on the Genealogies of the Surya and Chandra races we find that Hericrishna descends from Tak or Unduk. Abu Fazl's Kanaksen is identified with Soomitra's descendant, Keneksen, after about seven generations. Cunningham comments that descendants of Vikramaditya Tur ruled in Malwa during the 792 years that Delhi was in ruins until Anangpal I rebuilt it in A. D. 792. B. S. Dhillon and B. S. Dahiya are also of the view that the Jats and Rajputs of Punjab and Malwa are descendants of Scythic tribes. This is supported by the Indian tradition that Turs descend from the Surya line through Ram Chandar, since, Takhyac, ancestor of Soomitra appears in the Surya line through Ram Chander. This situation is quite similar to the Bhatties return from Zabulistan towards Punjab and Rajputana. Just like Bhatti's, descendants of Hericrishna, who came from west of the Indus River; the Tur, Pramara, and Chauhans and other Agni-Cula races have roots in Indo-Scythian races west of the Indus River. For this reason, I will summarize the descendants of Ramchandar from Tod;s Table II in Volume I. (Tod 2001).

We return to Abul Fazl's list of Raja's of Malwa. Bhoja was a very successful ruler. When his son Jayachand's reign was ended, none of the Ponwar caste was found worthy to succeed. Jitpal of the Tonwar caste, who was one of the principal landowners, was elected to the throne. According to Abul Fazl, Rae Anangpal I began his rule in A. D. 674, rebuilt and peopled Delhi in A. D. 791. According to Cunningham, he was followed by eighteen generations of his dynasty that ruled Delhi from their capital in Kanauj. Only after Anangpal II, the rule passed from Anangpal to the Chauhans through Prithvi Raja, adopted grandson of Anangpal II. This list is also given by Abul Fazl under Sovereigns of Delhi. It could be that Bhoja took over Kanauj and Anangpal made Delhi his capital. We have seen that the Turs, Pramaras, Chauhans, Rahthores and Bhatties were settled close to each other. They struggled againt each other instead of uniting against foreign threats. This considerably weakened the kingdoms of the northeren India and led to their defeat. We will discuss these related tribes in the next chapter.

Chapter 6: Some Races of Surya and Agnicula

Ramachandra, said to be in the Ramayana, contemporary with Janmeja, had at least two sons, namely, Lava and Kasab or Kush or Coosa. The Gill clan claims descent from Kasab or Kush according to Sir Danzil Ibbettson. Also, the Kachhawaha's of Rajputana or Rajasthan claim descent from Kasab. The Gehlote, Sisodas, Rathores and Ranas of Mewar claim descent from Lava. The Agnicula races are the Pramaras, the Purihars, the Chauhans and the Solankis.

A. Descendants of Lava

From Lava to Takhyac we have the following generations:
Lava, Atitha, Nissida, Nala or Nabha, Poondrika, Megdhunna, Bala, Sula, Bajrnaba, Sojunsa, Visitaswa, Vidrita, Hirnabha, , Poospaka, Soodursuna, Uggunvurna, Seegra, Murroo, Prisisoota, Setsunda, Amursunda, Avaswana, Viswasava, Prisenjita, Takhyac.

According to Tod's note, this Takhyac has roots in western Turkistan. From Takhyac to Kretinjya, the first emigrant from Kosula, and the founder of the Soorya or Surya in Saurashtra, we have the following generations:
Takhyac, Vrehidbala, Vrehitvira, Orookria, Buchavrida, Prithitveoma, Bhannoo, Sydeva, Vrehidiswa, Vahooman or Bahuman, Priteekooswa, Soopritika, Murodeva, Sonikhetra,Pooshkura, Rekha, Sootha, Umitrajita, Vrehitraja, Barriketoo, and Kretinjya.

From Kretinjya to Smoomitra, we have the following generations:
Kretinjya, Rininjya, Sunjeha, Sakya, Soodipa, Sangala, Asmunjita or Presinjeta, Romika, Soorita, and Soomitra. Soomitra is the last name inserted in the Bhagwat Poorana. Soomitra commences the genealogies of Raja Jey Sing and his vansavuli. Soomitra is said to be contemporary with Vikramaditya, and consequently with Rajpala, the last Raja of the Fourth Dynasty of Delhi. We recall that according to Cunningham, Rajpala was attacked and defeated by Sakaditiya in B. C. 57 and Vikramaditiya ascended the throne of Malwa in B. C. 56, according to Abul Fazl. Therefore, this is close to the time of Soomitra. From Soomitra to Keneksen of Tod and Kanaksen of Abul Fazl, we have the following generations:

Soomitra, Maharita who follows Soomitra in Raja Jey Sing's list, Antarita, Achilsena, and Keneksen. We might note that Sen, SInh, Sinhe, Sinha, and Sing are used interchangeably, meaning Lion. In Sikh literature, it is written as Singh, meaning the same thing. This Keneksen is said to be the conquerer of Saurashtra, meaning Surat and Gujrat. He founded the Rana Jay Sing's family in the southern regions of Saurashtra. This shows the relationship of the Tur clans with the Balabhi and Gehlote clans as follows. From Keneksen to Bhuppa or Bappa we have the following generations:

Keneksen, Maha Muddun Sen, Soodenta, Vijeya or Ajyasena (who is called Nashirwan by Jey sing; built Vyjapoor and is probably the founder of the Balabhi era that begins in A. D. 319), Pudmaditya, Sewaditya, Hurditya, Sooryaditya, Somaditya, and Silladitya. Silladitya was invaded and killed by the Parthians, and his capital of Balabhipoora and Gayni or Gajni sacked, and his dynasty in Saurashtra was destroyed. Kaiswa or Gopa, or Grahaditya, who followed Silladitya, fled to the forest Bhandere. Nagaditya of Bhandere followed Kaiswa and he was from the race of Grahilot or Gehlote. Next six generations are Bhagaditya, Devaditya, Assaditya, Khalbhoj, Grahaditya and finally Buph, or Bappa. Assaditya founded Aspoor and Ahar, the first capitals of the Gehlotes in Mewar. Buph or Bappa seized on Cheetore from the Mori race in A. D. 714. He represents the eightieth descent from Rama. We follow Tod's treatment of Gehlote and related clans from Tod, Vol I, pages435, "Annals of Mewar," (Tod 2001).

B. The Grahlote or Gehlote Clans

The Gehlote princes of Mewar are called 'Ranas' or, 'the children of the Sun,' and are the descendants of the elder branch of the Surya race. With the exception of Jessulmer, Mewar is the only dynasty of these races, which has outlived eight centuries of foreign domination, in the same lands where conquest placed them. At least ten genealogical lists, derived from the most opposite sources, agree in making Keneksen the founder of this dynasty; and assign his emigration from the most northern of the provinces of India to Saurashtra in S. 201 or A. D. 145. Ayodia is the seat of Ramchander and is also known as Oude and Koshula, named after Ramchandar's mother Koshulya. The first royal emigrant from the north is styled, in the Rana's Archives, Koshula-pootra, 'son of Koshula.' Ranas claim descent from Lava who is stated to have built Lahore, the ancient Loh-kote; and the branch from which the princes of Mewar are descended resided there until Keneksen emigrated to Dwarica. From there, they emigrated to Saurashtra, then to Ahar, then to Seesoda, then to Chitoe and finally to Oodipur. So, the names Gehlote, Aharya and finally Seesodia represent branches from the principal Gehlote branch of Surya. The surnames Sen, Sinhe, Sing, and Singh mean 'lion' and are used interchangeably in the ancient and modern literature. From his way to Saurashtra from Lahore, he wrested dominion from a Pramara prince and founded Birnagar in A. D. 144. Four generations later, Vijya Sen, whom the prince of Amber calls Noshirwan, founded Vijyapoor. Their capital was at Balabhipoora or Balabhi, ten miles north-west of Bhownugger. The Scythians expelled them from Saurashtra, their king Silladitya was killed and his wife Pooshpavati alone survived her family and gave birth to a son named, Goha, in a cave of refuge. She was a daughter of the Pramara prince of Chandravati. Goha was raised by a Brahman family who lived among the Bhils. He was chosen as a king by the nobles of the Bhils. His name became the Partonymic name for his descendants, as Gohilote, Grahilote, and finally, Gehlote. They lived in the mountains of Edur for eight generations. The nobles of Edur killed prince Nagadit and his infant son Bappa was taken to the fortress of Bhandere by the descendants of the Brahman family that raised Goha. There Bappa was protected by a Bhil of Yadu descent. From there Bappa was taken to the wilds of Parassur for greater security. This is where he grew up and much has been written about his childhood. He had learned from his mother that he was a nephew to the prince of Chitore. Cheetore was at this time held by the Mori prince of the Pramar race, the ancient lords of Malwa. Bappa's connection with the Mori race, his mother was a Pramar from Chandravati near Edur, obtained him a good reception; he was

enrolled amongst the samunts or leaders, and a suitable estate was conferred upon him. The prince was surrounded by numerous nobles, who were holding estates on the tenure of their military service. They were offended by the estate given to Bappa because of family connections. An enemy came to attack Chitore and the nobles refused to assist saying that the favourite Bappa should defend it. Bappa undertook the conduct of the war, and the chiefs though dispossessed of their estates, accompanied him from a feeling of shame. The foe was defeated and driven out of the country; but instead of returning to Cheetore, Bappa continued his course to the ancient seat of his family, Gajni, expelled the 'barbarian' called Selim, placed on the throne a chief of the Chawura tribe, and returned with the discontented nobles. Bappa, on this occasion, is said to have married the daughter of his enemy. The nobles transferred to Bappa their esteem and services and homage. On return, they assaulted and carried Cheetore and Bappa was installed as king of Cheetore by the nobles. Bappa had a numerous progeny, some of whom returned to their ancient seats in Saurashtra, whose descendants became powerful chiefs. He is said to have ninety-eight Hindu children. According to tradition, he abandoned his family and went to western Turkistan, married many wives and had 130 children who are called Nosheyra Pathans. Through his research, Tod has fixed the following dates:

1. Keneksen rule in A. D. 144;
2. Silladitya, and sack of Balabhi in A. D. 524;
3. Establishment of Bappa in Cheetore and Mewar in A. D. 728;
4. Sacti Komar rule in A. D. 1068.

Tod found a marble inscription in the temple of Somnath that describes the Balabhi Samvat used in Saurashtra as S. 375 or A. D. 319. This is conformed by the calculations of Sir Cunningham. On the sack of Balabhi thirty thousand families abandoned Saurashtra and led by their priests found a retreat for themselves and their faith in Mordur-des (Marwar), where they erected the towns of Sanderi and Balhi. The religion of Balabhi and their descendants was Jain. Much of their history is written in the Jain sacred works.

The departure of Bappa into Tukistan or Iran is fixed at S. 820 or A. D. 764. There are an estimated 19 generations between A. D. 764 and the point or reign of Samarsi in S. 1249 or A. D. 1193. An intermediate period between these dates is fixed for Sacti Komar at S. 1024 or A. D. 968 by the Aitpur inscription. Also, four generations earlier, the era of Ullut, ancestor of Scti Komar, was fixed at S. 922 or A. D. 866 by an ancient Jain MS. An Islamic invasion is recorded between A. D. 812 and 836, during the reign of Khoman. Of the twenty-four tribes of Gehlote, several issued from the founder Bappa. Shortly after the conquest of Chitore, Bappa went to Saurashtra and married the daughter of Esupgole, prince of the island of Bunderdhiva. She bore him Aparjit who was named successor to the Chitore throne. Another wife, the daughter of the Kaba (Pramara) prince of Kalibao near Dwarica, bore him a son named Asil, who obtained possession in Saurashtra and founded a race called the Asila Gehlotes with numerous descendants. Aparjeet had two sons, Khalbhoj and Nundkomar. Khalbroj succeeded Aparjeet, and Nundkomer slew Bhimsen Dor (Doda). And he possessed of Deogurh in the Deccan.Khalbhoj was succeeded by his son Khoman. This period is filled with events that caused the expulsion of many north Indian dynasties. The following table will illustrate some of these events. Preceding the table we list some events. The generals of Calif Ali made conquests in Sinde, which they abandoned at Ali's death.

During the reign of Khalif Walid, Sinde and adjoining continent of India were made tributaries on North West of the Ganges by Mahomed bin Kasim. He was called back by the Khalif due to some complaints.

Gehlote Princes	Era A D	Califs of Bagdad & Kings of Ghazni	Era	Remarks
Bappa born	713	Calif Walid	705-715	Mahmood Bin Kaim conquers Sinde and beyond
Bappa obtains Chitore	728	Calif Omar II	718-721	Mori Prince of Chitore attacked by Mahomed, son of Bin Kasim
Bappa governs Mewar		Calif Husham	723-742	Battle or Tour; Defeat of Calif's army.
Bappa Abandons Chitore	764	Al-Mansoor, Calif	754-775	Final conquest of Sinde; Bappa retires to Iran; Arore changes to Mansoora.
Aparjit				
Khalbhoj		Haroon-al-Rashid, Calif	786-809	Partitions the caliphat; Al-Mamoon obtains Zabulist'han, Sinde, and India
Khoman Rules	812-836	Al- Mamoon	813-833	Invasion and attack on Chitore from Zabulist'han
Bhartribhat				
Singh-Ji				
Ullut				
Nurbahan				
Salbahan		Kings of Ghazni		
Sacti Komar	968	Aleptegin	957	Inscription of Sacti-komar from ruins of Aitpoor
Umba Pussao				
Narvarma		Soobektegan	977	Invasion of India
Jussoovarma		Mahmood	997-1027	Invasions of india and destruction of Aitpoor

Khoman repels the attack on Chitore by Mahmoon Khorasan. Within twenty years the sword of conquest and conversion was withdrawn from India, except for Sinde. However the Bhatti princes must have been expelled from Zabulistan. They were also driven from Salvahanpur (Sialkot in Punjab) in S. 750 or A. D. 694 across the Sutlej into the Indian Desert by the invader named Ferid. At the same period, Manika Rai, the Chauhan prince of Ajmer, was assailed and killed. The first of the Kheechi princes who occupied the Do-abeh of Sind-sagur in the Punjab, as well as the ancestor of the Haras established in Golcoonda, was expelled at the same time. The ancestor of the founder of Putun was expelled from his petty islandic dominion on the coast of Saurashtra at the same time. This is the period when Yezid was the Calif's lieutenant in Khorassan, and when the armas of Walid conquered to the Ganges. It is evident that Chitore was, alternately with Oojein, the seat of sovereignty of the Pramaras at this period. Recall that Chandragupta Maurya was a Pramara from the Mori branch. Pramaras like the Tuar race are ancient races of Indo-Scythian origin. Tod has a list of princes that helped Bappa repel the first attack on Chitore: "The princes of Ajmer, Saurashtra, Ungusti (lord of the Huns), Boosa (lord of the North, Seo (prince of Jharejas), Johya (lord of Junguldes, the Aswuria, the Seput, the Koolhur, the Malun, the Ohir,

the Hool, and many others, including Dahir Despti Taur from Delhi. The enemy retreated by Saurashtra and Sinde, pursued by Bappa. He found the ancient seat of his ancestors, Gajni (Cambay or Gayani) still ruled by Selim and forced him to surrender and Bappa inducted into this stronghold of his ancestors a nephew of his own. He married the daughter of Selim and we may infer that it was from this influence that he ultimately abandoned the sovereignty of Mewar to become the founder of the 'one hundred and thirty tribes of Nosheyra Pat'hans' of the west. Like Bappa, Khoman was very successful and famous. He fought twenty-four battles and won them. Khoman was killed by his son mangal. His son younger son Jograz did not succeed him. His elder son Bhartribhut (called Bhatto) succeeded. He was succeeded by his son Singh Ji; who was succeeded by his son Ullat; who was succeeded by his son Nurbahan; who was succeeded by his son Salbahan. Bhatto founded the Bhatewra Gehlotes. During this period territory dependant on Chitore was greatly increased. At least thirteen sons of Bhatto were established in independent possessions in Malwa and Gujrat. The Chauhans of Ajmer and the Gehlotes were friends and foes many times for fifteen generations.

Next we turn our attention to Samarsi. We have established that Keneksen was in the second century, Vijya the founder of Balabhi was in the fourth century and Samarsi was in the thirteenth century. We will attempt to extend the chain to the nineteenth centuy. Samarsi was born in S. 1206 or A. D. 1150. The Bhattie, since their expulsion from Zabulist'han, had successively occupied as capitals, sabahana (Sialkot) in Punjab, Tannote, Derawal, Lodurva and are in the prcess of building Jessulmer. Achilies, the brother of one of the Bhatti princes, was one of the leaders in Ajmer under Prithvi Raj Chauhan. Anungpal II, the last if a dynasty of 19 Raja's of Delhi was a paramount sovereign in North India. Anungpal I, also known as Beelun Deo, rebuilt Delhi in A. D. 792, and his dynasty ruled over it from Kanauj and Delhi from that time on. The Chauhan's of Ajmer paid homage to Delhi at this time, although Beeuldeo had reduced it and to Someswar, the fourth in descent, Anumgpal II was indebted for the preservation of this supremacy against the attempts of Kanauj, for which service he obtained the Tuar's daughter in marriage, the issue of which was Prithvi Raj, who when only eight years of age was proclaimed successor to the Delhi throne. Jychund of Kanouj and Prithvi Raj bore the same relative situation to Anungpal; Beejipal, the father of Jychund, as well as Someswar, the father of Prithvi Raj, having married daughters of Anungpal Taur II. This originated the rivalry between the Chauhans and the Rathores, which ended in the destruction of both. When Ptithvi Raj mounted the throne of Delhi, Jychund not only refused to acknowledge his supremacy, but set forth his own claims to this distinction. In these claims, Jychund was supported by the prince of Putun Anhulwara (the eternal foe of the Chauhan), and likewise by the Purihars of Mundore. But the affront given by prince of Putun, in refusing to fulfil the contract of bestowing his daughter on the young Prithvi Raj Chauhan, brought on warfare between them. Kanauj and Putun had recourse to the dangerous expedient of entertaining bands of Noth-West Ghazni forces, through whom the sovereign of Ghazni was enabled to take advantage of their internal feuds.

Samarsi, prince of Chitore, had married the sister of Prithvi Raj, and their personal characters, as well as this tie, bound them to each other throough all these commotions until the last fatal battle on the Cagger. So, Samarsi had to contend with both the princes of Putun and Kanauj. The first occasion of Samarsi's aid being called in by Prithvi Raj Chauhan was on the discovery of treasure at Nagore, amounting to seven millions of gold, the deposit of ancient days. To thwart the plan to recover this

treasure, Kanauj and Putun princes invited Shabudin from the North-West Fromtier to help them humiliate Prithvi Raj Chauhan. Prithvi Raj Chauhan sent an envoy to ask Samarci to go and help defend Delhi. Since Samarsi was related to the prince of Putun it was decided that Samarsi would face the forces from Ghazni while Prithvi Raj contended with the princes of Putun and Kanauj. Samarsi fought several indecisive battles which gave time for Prithvi Raj to defeat the princes of Putun and Kanauj and rejoin Samarsi. United, they defeated the invaders and made their leader prisoner. They were able to retrieve the treasure. Samasi refused any share of the treasure but let Prithvi Raj give whatever he wanted to the chiefs of Samasi. Many years passed and the jealousies of Kanauj, Putun, D'har, and the minor courts took advantage of the inactivity of Prithvi Raj Chauhan invited an invasion from outside. In order to meet this challenge from the invaders of the North-West, Samarsi is called upon to help defend Delhi again. In preparation for this conflict, Samarsi entrusted the safety of Chitore to his younger son, Kurna. Kurna's older brother went to the Deccan where he was well received by an Abyssinian chief. Another brother went to the mountains of Nepal, and there spread the Gehlote line. His descendants are the Gurkhas of Nepal. Prithvi Raj welcomed Samarsi and consulted on their defence plan. The fight began and lasted many days. On the third day of intense fighting, Samarsi, his son Calian, and thirteen thousand of his household troops and most renouned chieftains were killed. The fight went on and on the last day, Prithvi Raj Chauhan and his son Rainsi were killed, Delhi was taken by a storm and the throne of Delhi was gone. Shortly after that, Kanauj was also taken over and there was no one left to stand before Shabudin. The princes of Rajputana had to bear the burden of preserving their culture, religion, and survive centuries of foreign rule. They had lost their independence and freedom, the precious of all things in this world.

Samarsi had several sons but Kurna succeeded. His mother Korumdevi, a princess of Putun, nobly maintained what hir father had left, during the minority years of prince Kurna. She headed her Rajputs and gave battle to Kutub-o-din, near amber, when the viceroy was defeated and wounded. Nine Rajas, and eleven chiefs of inferior dignity wiyh the title of Rawut, followed the mother of the prince. Kurna succeeded in S. 1249 or A, D. 1193. Prithvi Devi, Prithvi's sister married to Samarsi and their son Calianrae died in the battle along with his father. Samarsi's other sons, Koomkurna went to the Deccan and the third went to Nepal and founded the Gehlote line of Gurkhas. Samarsi had a son named Sirwanea who founded the tribe of Sesodia. Samarsi and Soorajmul were brothers. Mahup was the son of Samarsi, whose mother was a Chohan of Bhagur.Soorajmul had a son named Bharut, who was driven from Chitore by conspiracy. He proceeded to Sinde, obtained Arore from its prince, a Muslim, and married the daughter of a Bhatti chief of Poogal, by whom he had a son named Rahup. Mahup went to live entirely with his Chauhan maternal relations. Kurna died of grief for the loss of Bharu and his children.

The Sonigurra chief of Jhalore had married the daughter of Kurna, by whom he had a child named Rindhole, whom by treachery he placed on the throne of Cheetore, slaying the chief of Gehlotes. Mahup being unable to recover the throne of Chitore sent his Bard to Bharut who held Arore as a fief of Cabul. With the chiefs of Sinde he marched to claim the right abandoned by Mahup, and at Pally encountered and defeated the Sonigurras. The retainers of Mewar flocked to his standard, and by their aid he enthroned himself in Chitore. He sent for his father Surajmul and mother Ranungdevi, whose dwelling on the Indus was made over to a younger brother, who bartered his faith for Arore, and held it as a vassal of Cabul. Bharut's son Rahup obtained Chitore in S. 1257 (A. D. 1201), and shortly after

sustained the attack of Shemsudin, whom he defeated at Nagore. He changed the name of the tribe from Gehlote to Sesodia and changed the title 'Rawul' to 'Rana.' He sudued the enemy prince Mokul of Mundore and took the rich district of Godwar and removed his title of Rana, which he kept for himself. He successfully ruled for thirty eight years. He was followed by nine successors, six of whom died in Battles, until we get to Lakumsi.

Lakumsi succeeded his father in S. 1331 (A. D. 1275). His uncle Bheemsi was a protector of this prince during minority. He had espoused the daughter the daughter of Hamir Sank Chauhan, named Pudmani, from Ceylon, very famous for her beauty. All-o-din attacked chitore and by treachery abducted Bheemsi and demanded the surrender of Pudmuni. A plan was devised to send Pudmuni with 700 attendants, warior chiefs disguised as females to which Alla-odin agreed. They were allowed in the Camp, and broght the prince and Pudmuni back fighting their way to Chitore. Alla-o-din could not forcibly take Chitore and abandoned the scheme and wet back to Delhi. After a while, Alla-o-din recruited his strength, returned to his object to attack Chitore in S. 1346 or A. D. 1290. Lakumsi's son, Ajeysi, took a band of his body guards and slipped quietly to Kailwara in safety to keep the seed of Lkumsi alive. The women committed the Saca, or self immolation, to prevent dishonor, and the men fought until death to defend Chitore. All-o-din destroyed the city but did not find Pudmani or other females alive. Eleven sons of Lakumsi, inclus the eldest Ursi, and the valiant chiefs including Bheemsi were destroyed. What a cruel trajedy! The capital of Chitore fell to Alla-o-din in A. D. 1803. Ajeysi had promised his father that Ursi's son Hamir should succeed after Ajeysi. Ajeysi had two sons, Sujunsi and Ajimsi. As promised, Hamir succeeded Ajeysi in S. 1359 or A. D. 1301 while still in exile in Kailwara. Hamir made Kailwara his home and vacated the non-defensible parts to the secured areas of Kailwara. Alla-o-din had left Rao Maldeo in charge of Chitore. A proposal came from the Hindu Governor of Chitore for Hamir to marry his daughter. Hamir's advisers counseled againt thinking that it eas a trap. Hamir accepted it with the condition that the ceremony be a secret one within the fort. He took all precautions and was allowed only 500 hundred horses to accompany his party. As he ascended for the first time the ramp of Chitore, he was received by the five sons of the Chauhan Governor Maldeo. The simple necessary wedding ceremony took place and Hamir retired with his bride to apartments allotted for him. Her kindness and vows of fidelity overcame his his sadness upon learning that she was a widow of a Bhatti prince who was slain before she knew him. She presented a plan in how he might be able to recover Chitore. She asked him to request Jal, one of the civil officers of Chitore, and of the Mehta tribe. After two weeks he returned to Kailwara with his bride and Jal. She bore him a son, named, Kaitsi on which occasion Maldeo made over all the hill tracts to Hamir. After the child was one year old, she requested her parents to bring her child to Chitore for a religious ceremony. Escorted by a chosen party from Chitore she enteres its walls and as instructed by Mehta, she gained over the troops who were left, for the Rao had gone with his chief adherants against the Mers of Madaria. Hamir was at hand and was instructed that all was ready. With his sword at hand, all obstacles were removed and an oath of allegiance was proclaimed from the place of his fathers as arranged by his wife. The Sonigurra on his return was informed that Hamir had become the Governor of Chitole and had their support. Maldeo carried the message of the loss of Chitore to Mahmood, who had succeeded Alla-o-din. A signal was sent to followers of Hamir to return to their fathers places in Chitore from their exile. Mahmood was marching to recover his possessions and Hamir with his skill organized his army and prepared to meet Mahmood. His armies were ambushed as they rested and were defeated by Hamir, and Maldeo's son Hari Singh was killed. The king suffered confinement of three months in

Chitore and was not liberated until he had surrendered Ajmer, Rinthumbore, Nagore, and Sooe Sopoor, besides paying fifty Lacs of Rupees and one hundred elephants. Hamir did not exact cessation of further inroads because he felt that he would be strong enough to defend Chitore.

Bunbeer, the son of Maldeo, offered to serve Hamir, who assigned him the districts of Neemutch, Jeerum, Ruttunpur, and the Kairar and counseled him to eat, seve, and be faithful.Bunbeer shortly after carried Bhynsrore by assault, and this ancient possession guarding the Chumbul was again added to Mewar. The chieftons of Rajast'han paid homage to Chitore and offered their services when required.

At this time Hamir was the chief Hindu ruler in North India except the throne of Delhi. Hamir died fullof years, leaving a name still honored in Mewar, and was succeeded by his son Khaitsi in S. 1421 or A. D. 1365. He captured Ajmer and Jehajpoor from Lilla Patan, and re-annexed Mandelgurh, Dussore, and the whole of Chappun to Mewar. He obtained victory over the attacking forces of Hemayoon at Bakrole; but unhappily his life terminated in a family broil with his vassal, the Hara chief of Bunaoda, whose daughter he was about to espouse. His son Rana Lakha succeeded him in S. 1439 or A. D. 1373. His first act was the entire subjugation of the mountainous region of Merwara, and the destruction of its chief stronghold, Beratgurh, where he erected Bednore. He discover tin and silver mines of Jawura, in the tract wrested by Khaitsi from the Bhils of Chuppun. He worked these mines to bring added prosperity to his kingdom. Lakha Rana defeated the Sankla Rajputs of Nagarchal at Amber. He encountered the emperor Mahomad Shah Lodi, and on one occasion defeated a royal army at Bednore; but he carried the war to Gya, and in driving the barbarian from this sacred place was slain. Lakha had a numerous progeny, who have left their clans called after them, as the Loonawuts and Doolawuts. A proposal came from Rinmul prince of Marwar, to marry his daughter to Chonda, the eldest son of Lakha Rana. Chonda refused the offer because of some remark that the proposal was for Lakh Rana. Lakha Rana accepted the offer for himself after Chonda forfeited his birth right to the child born from this union. Mokulji was the son, step brother of Chonda, who was declared successor befor Lakh Rana died. Chonda moved to Mandoo where he was assigned the district of Hallar by the king. This started an influx of Mukulji's relatives, including her brother Joda who late founded Jodpur; her father Rao Rinmul, and numerous adherants. This alarmed Chonda's motherbecause of fear that Sesoda's may lose the throne to Marwar. This alarm was increased when Chonda's youger brother Ragoodeva, whose estates were Kailwarra and Kowaria, was assassinated. Furthermore, every place of trust was being held by these foreign kinsmen and the principal post of Chitore by a Bhatti Rajput of Jessulmer. They planned to assassinate Mokul to take over the kingdom and Chonda was informed of the plot. Chonda had two sons, Kontotji and Munjaji. Chonda got his reinforcements and drove out these Rathores and foiled the plot. Rao Rinmul and the Bhatti Chief were killed. Joda ran away and was followed by Choda to Hurba Sakla where Joda took refuge. Hurba Sankla was defeated and the rich province of Godwar was added to Mewar. This caused troble between the Sesodias and Rahtores later on. Mokul ascended the throne in S. 1454 or A. D. 1398. He repulsed an attack from the ruler of Delhi and advanced to take possession of Sambur. Rana Mokul had three sons and a daughter called Lal Bae or 'the ruby.' She was betrothed to the Ksschie chieftain of Gagrown with the understanding of receiving help against foreign invasions. Rana Mokul was living in Madaria and he was assassinated by his two uncles, Chacha and Maira, step brothers of Lakha. They tried to take over Chitore by force but the gates were closed before they arrived. Mokul's son Khoombho, who succeeded Mokul, pursued the assassins and killed them by finding their hiding place.

Khoombo succeeded his father in S. 1475 or A. D. 1419. The Malwa and Gujrat chiefs together attacked Khoombo but were thoroughly defeated in S. 1496 or A. D. 1440 and Khoombo took Mahmood, the Ghijli sovereign of Malwa, captibe in Chitore for six months. Later on Malwa and Chitore supported each other against the attacks from the Delhi throne. Khoombo married a daughter, Meera Bae, of the Rahtore prince of Mairta, the first of the clans of Marwar. Khoombo had occupied the throne half a century; he had triumphed over the enemies of his race, fortified his country with strongholds, and embellished it with temples. He was assassinated by his son Ooda in S. 1525 or A. D. 1469. The rightful heirRaemul was in Eidnur when his youger brother Ooda had killed his father. Raemul succeeded in over throwing the usurper and ascended to the throne in S. 1530 or A. D. 1474 by his own valour. Ooda had fled to Delhi and married his daughter to the chief. After his death, this chief Gheas-o-din along with Seheshmul and Soorajmul, Ooda's sons, attacked Chitore but were defeated by Raemul. Raemul bestowed one daughter on Sooraj Yadu, the chief of Girnar; and another on the Deora, Jeymul of Sirohi. He had three sons, Sanga (also known as Singram Singh), the competitor of Baber; Pirthi Raj, the Rolando of his age; and Jeimal, son from a different wife. Sanga and Pirthi Raj were the offsprings of a Jhali queen. Jeimal was killed and Sangha was banished by Prithvi Raj. Soorajmal rebelled and took over some of the territories. This rebellion was put to an end. Prithvi Raj was poisoned by his brother-in-law. Soon afterwards, Rana Raemul died. Sanga, known as Singram, succeeded in S. 1565 or A. D. 1509. Under Sanga, Chitore reached the summit of its prosperity. Baber or Babar had ascended the Delhi throne defeating his predecessors. Babar advanced from Agra and Sikri to attack Mewar. Sanga met him in a long contested battle but Babar was victorious. Sanga died fighting at Buswa. Sanga had seven sons, of whom the two elder died young. He was succeeded by the third son Rutna in S. 1586 or A. D. 1530. He was killed in Boondi at a gathering along with his brother-in-law, the Hara chief, whose sister he had married. He was succeeded by his brother Bikramajit in S. 1591 or A. D. 1535. He was attacked by the forces of Gujrat in alliance with the Delhi forces. However, the Boondi Haras restored Bikramjit to hid throne in Chitore. He was deposed by his nobles when he killed Keremchand of Ajmer who had helped Sanga. They enthroned Bunbeer, the son of Prithvi Raj in his place. Bikramajit's son was an infant. His nurse became suspicios the Bunbeer was going to kill Oody. Bari, the barbar, who informed the nurse, took Oody while asleep at age six, and the nurse put her own son in his place. Bunbber came by force and killed the nurse's child. After taking care of the funeral of her son, she located the barber and they took the Rana to Assa Sah of Komulmer and with the help of his mother, Oody was declared as a nephew of Assa Sah. A court was formed, when faithful Assa Sah resigned his trust, and placed the prince of Chitore in the care of Sonigurra Rao Kotario Chauhan. He married his daughter to the young prince with the consent of his advisers. The chief nobles of Mewar flocked to the prince of Mewar and attended the wedding. They further came to Chitore and installed him on the throne of Mewar on S. 1597 or A. D. 1541. Akbar became the Ruler of Delhi during Oody's reign. He attacked Chitore and conquered it, Oody Singh abandoned Chitore and found refuge with the Gohil in the forests of Rajpiplee. He founded a city called Oodipur. He had twenty-five legitimate sons whose descendants are called Ranawuts. He died at age forty-two. His younger son Jugmal succeeded him. However the nobles installed the eldest son Pertap Singh. At this time other Rajput houses were making alliances with Akbar including marriage relations. By giving bounteous rewards, Akbar was able to consolidate his power among the Rajputs.

Akbar's son, Selim, led the war against Pertap Singh guided by the Raja Man Singh of Amber. Pertap was in the mountiainous hills with his forces. He was joined by the faithful Bhils. After a great conflict, the Royal foeces had to retreat because of the Monsoons. Next Spring they came again but the result was the same. Pertap's ministers gave their wealth for the cause of defense. Pertap gathered his forces and went on the offensive while the Royal forces were still in Delhi. He recovered most of the lost Mewar except for Chitore and Ajmer. His example inspired all who knew him well. He died without recovering Chitoe. His son Umra mounts the throne. Pertap had seventeen sons. Akbar, the greatest foe of Mewar, survived Pertap nearly eight years. Umra devoted his energies on domestic affairs rather than strengthening his military preparedness. Jehangir had been four years on the throne, and having overcome all internal dissention resolved to signalize his reign by the subjugation of the only prince who had disdained to acknowledge the paramount power of the Moguls. He organized his forces against Mewar. The chiefs of Mewar pushed Umra out of his neglect and met Jahagir's army and defeated them. A short truce was concluded but in 1666 another conflict arose between the two forces. Alarmed by these two defeats, Jehangir decided to install a stronger Governor of Chitore.Sugra, a brother of Pertap, who abandoned Pertap and joined Akbar was chosen for this task. After seven years, Sugra committed suicide in the court of Jehangir. Umra took possession of Chitore and began preparations to defend it. On the other side, Jehangir gathered an overwhelming army to crush Rana Umra. The began their march towards Chitore under the leadership of his son Purvez. But Umra and his chiefs defeated the imperial army. Purvez left the army with his son who was also defeated and slain. Another larger army was gathered and led by his edlest son, better known as Shah Jeha after he became emperor, to subdue Mewar in A. D. 1613. Umra's resources had been depleted and could not raise a sufficient army to continue fighting such a force forever. He offered a peace treaty agreed to by Shah Jehan, himself of Rajput blood, and approved by both parties. Umra's son was appointed as successor in S. 1677 or A. D. 1621, and went to serve with the Royal army. Umra left Chitore and secluded himself from Chitore. His ashes were brought to Chitore, but he did not return.

Kurrun and other Mewar princes were well represented in the court of Jehangir. Kurrun's brother Bheem was an adviser to prince Khoorum. Jehangir wasted his elder son Purvez to succeed him. However, Bheem advised Khoorum to take of the mask if he wants to rule after Jehangir. Purves was slain and Bheem and Khoorum fled to Mewar. They were supported by Guj Singh, Khooram's maternal grandfather. Jehangir sent a force after Bheem and Khoorum. Guj wanted to remain neutral but Bheen asked him to take sides. He opposed Bheem and it resulted in the death of both. Khoorum and Mohabat were forced to seek refuge in oodipur. Rana Kurran enjoyed eight years of peace and died. He was succeeded by his Juggut Singh in S. 1634 or A. D. 1628. Emperor Jehangir died shortly after Juggut's accession while Khoorum was still in exile in Mewar.His death was announced to Khoorum by Rana Juggut Singh. He sent his brother and other Rajput chiefs to escort Khoorum to Oodepur and there he was declared king and addressed by the title of Shah Jehan by the satraps and tributary princes of the empire. On leaving, the new monarch restored five alienated districts, and presented the Rana with a ruby of inestimatable value, giving him permission to reconstruct the fortifications of Chitore.

For twenty-six years during which Jugget Singh occupied the throne in peace and prosperity, he built Oodepur and advanced the country in art, sciences and strengthened the Rajput culture. By a princess of Marwar he left two sons. The elder son Raj Singh succeeded him in S. 1710 or A. D. 1654. Jehangir was born of a Rajput princess and Shah Jehan was born of a Marwar princess. Aurungzeb's unmixed Tatar

blood eliminated all obstacles in his way to succeed Shah Jehan in his old age. He imprisoned his father and destroyed all others that threatened his rise to power. Although, both of his sons and a grandson were born of Rajputani's, he visited the Rajputs with an unrelenting and unwise persecution. He imposed unfair taxes, persecuted their religious beliefs and forced their daughters to his harem. The net result was rebellion in Punjab, Rajputana and Malwa. The Deccan sought for independence and the Sikhs and Rajputs gave stiff resistence. Only seven years after the accession of Raj Singh, these combined evils began to bear on Mewar. In addition, the region was ravaged by famine.

Rana Jey Singh took possession of the throne in S. 1737 or A. D. 1681. He concluded a treaty with Arungzeb, conducted by Prince Azim and Delhire Khan, who took every occasion to testify his gratitude for the clemency of Rana Raj Singh, when blockaded in the defiles of the Aravulli. He had a son named Umra. His mother was of Boondi house. Rana Jey Singh retired in Jeysumund, which he fiunded, leaving Umra under the guidance of the Pancholi minister, at the capital. However, Umra decided to rebel and went to his maternal house of Boondi and gathered a force and returned to take over Mewar. He was not successful and formed a treaty whereby, the Rana Jey Singh would return to the capital and Umra will live in exile until his father's death. This occurred twenty years after accession.

Umra II, who succeeded in S. 1756 or A. D. 1700, had much of the gallantry of his ancestors; but the degrading and active conflict with his father had much impaired the moral strength of the country, and counteracted the advantages which might have resulted from the decline of the Mogul power. This illustrates the fact under a feudal system of government; the character of the ruler is of paramount importance. Umra early availed himself of the contentions amonst the sons of Arungzeb to anticipate events, and formed a private treaty with the Mohul heir-apparent, Shah Alum, when commanded to the countries west of the Indus, on which occasion the Mewar contingent accompanied him, and fought several gallant actions under a Sukhwut chieftain.

The policies of Arungzeb caused the rising of the Mhrattas rising into importance, the Rajput feudatories became disgusted and alienated, his sons and grandsons ready to commit each individual pretension to the decision of the sword. Under these circumstances, Arungzeb, after a reign of terror of half a century, died in A. D. 1707, at the city bearing his name, Arungabad. The Rajputs were divided on both sides of the conflict of succession and bore the brunt of the casualties. Prince Mauzum ascended to the throne under the title of Shah Alum Buhadoor Shah. This prince had many qualities which endeared him to the Rajputs, to whom his sympathies were united by the ties of blood, his mother being a Rajput princess. However, the local chieftains of Punjab, Rajputana, and Deccan were burned by the allegiance they gave to their emperors without success. Tod comments that Sikhs were desendants of the Scythic Gete or Jit, of Transoxiana, who as early as the fifth century were established in Punjab, the land of the five rivers. At this time they were the sole independent power in the north of the empire. The Rajputs flocked to Rana Umra to make a triple league of unity to fight for their cause of independence, if it were possible. They cemented this unity with nuptial relationships and by making a condition of alliance to take an oath of renunciation of all connection, domestic or political, with the empire. If the Sikhs and the Mahtattas had joined in this treaty, they would have obtained their freedom much sooner than later. However, other Rajput states had become equal to Mewar and all had learned to look on the emperor as the fountain of grants and honor. This sentiment weakened the treaty and each state began to deal with the emperor for their individual needs and seeking supremacy over the other states. Umra II was successful in forming a treaty with the emperor guarantting the abolition of the jezeya tax, freedom

from religious restraint, control over the ancient feudatories, and the restoration of all sequestrations. Other Rajput states would be demanding similar concessions. Rana Umra died in A. D. shortly after this treaty was formed.

Umra's son, Sangram Singh succeeded him. During the reign of Sagram, from A. D. 1716 to A. D. 1734, this mighty power was dismembered; when, in lieu of one paramount authority, numerous independent governments started up and were finally absorbed one by one into the rising British Empire. Rana Sangram ruled eighteen years and under him Mewar was respected, and the greater portion of her lost territory was regained. His death commenced the Mahratta ascendancy that threatened Mewar. He was succeeded by Juggut Singh II, the eldest son of the four sons of Sangram, in S. 1790 or A. D. 1734. He was succeeded by Pertap Singh II in A. D. 1752. He had a son, by a daughter of Raja Jai Singh of Amber, named Rana Raj Singh II, who succeeded him in A. D. 1755. His uncle, Ursi Raj Singh II, succeeded him in S. 1818 or A. D. 1762. He was killed by a prince of Boondi. Rana Ursi left two sons, Hamir Singh and Bheem Singh; and was succeeded by Hamir Singh in S. 1828 of A. D. 1772. His mother served as protector. Hamir died before he reached the age of 18, in S. 1834 or A. D. 1778. He was succeeded by his brother Bheem Singh in S. 1834 or A. D. 1778. This long succession of minors to the throne of Mewar left it dismembered. Mewar was the last of the Rajput states to sign an alliance with the British Government.

Chapter 7: Other Related Races

The Rulers of the North-West Frontier, Punjab, Rajputana and Malwa seem to have Indo-Scythic origin. Over centuries, the North Indian rulers have crossed west of the Indus Rriver and the descendants of Surya and Chandra races have mixed with the Indo-Scythian populations and under pressure have returned and settled in Punjab, Rajputana and Malwa. The Bhatti tribe is an example of this phenomenon. Many of these tribes are related to each other. This is particularly true about the Tur, Gill, Bhatti, and the Agni-Cula tribes. In this chapter, we will study these tribes and their relations with each other. We have already treated the Gill, Bhatti and Tur tribes. We begin with the Agni-Cula tribes.

A. The Thirty Six Royal Races of Rajast'han

There are nineteen former states that comprise Rajputana or Rajast'han that are listed in the following Table:

Present Name	Earlier Capital	Name of Region	Name of Founder	Year of Founding	Founding Clan	Claimed Origin
1 Udaipur	Nagda	Mewar	Rana Gohil	568 A. D.	Gohil	Suryavanshi
2 Jaipur	Amber	Dhundhar	Raja Duleh Rai	1093	Kachhawaha	,,
3 Jodhpur	Mandor	Marwar	Raja Chunda	1273	Rathor	,,
4 Bundi	Bambaoda	Hadaoti	Rao Dev Singh	1241	Chauhan	Agnivanshi
5 Bikaner	Kodamdesar	Jangaldesh	Rao Bika	1472	Rathore	Suryavanshi
6 Kotah	Kotah	Hadaoti	Madho Singh	1624	Chauhan	Agnivanshi
7 Kishangarh	Kishangarh	Ajmer	Kishan Singh	1609	Rathore	Suryavanshi
8 Karauli	Bayana	Braj	Vijay Pal	995	Yada	Chandarvanshi
9 Baharatpur	Deeg	Braj	Badan Singh	1723	Jat	Aryan
10 Jaisalmer	Ludrava	Maad	Jaisal	643	Yadu-Bhatti	Chandravanshi
11 Alwar	Rajgarh	Mewar	Pratap Singh	1775	Kachhawaha	Suryavanshi
12 Tonk	Tonk	Tonk	Amir Khan	1817	Nawab	Afghanistan
13 Dholpur	Gohad	Braj		1505	Jat	Aryan
14 Sirohi	Chandrawati	Arbudh	Man Singh	1185	Chauhan	Agnivanshi
15 Dungarpur	Baroda	Bagar	Samant Singh	1197	Gehlot	Suryavanshi
16 Pratapgarh	Deolia	Mewar	Pratap Singh	1303	Sispda	Suryavanshi
17 Banswara	Banswara	Bagar	Jag Mal	1527	Gehlot	Suryavanshi
18 Jhalwar	Chaoni	Hadoli	Madan Singh	1838	Jhala Rajput	Chandravanshi
19 Shahpura	Shahpura	Mewar	Sujan Singh	1631	Sisodia	Suryavanshi

James Tod, Vol I, pages 74-75, (Tod 2001), uses the following manuscripts to identify the Thirty-Six Royal Races of Rajast'han: Ancient MSS, Chund Bardai, Komar Pal Charitra, Kheechie, and corrected list.

The Thirty-Six Royal Races of Rajast'han are the following:

Ichwaca, Cacoost'ha, or Surya; Unwye, Som, or Chandra; Grahilote or Gehlote (24 branches); Yadu (4 branches; Tuar (17 branches); Rahtore (13 branches); Cushwaha or Kachhawaha; Pramara (35 branches); Chahuman or Chohan (26 branches); Chalook or Solanki (16 branches); Purihara (12 branches); Chawura; Tak, Tauk, ot Takshak; Jit or Jat or Gete; Hun or Hoon; Catti; Balla; Jhala (2 branches); Jaitwa or Camari; Gohil; Sarweya; Silar; Dabi; Gor (5 branches); Doda or Dor; Gherwal; Birgoojur (3 branches); Senger; Sikerwal; Byce; Dahia; Johya; Mohil; Nicoompa; Rajpali; Dahima; and two more, namely, Hool and Dahirya.

We have discussed Tuar and the Bhatti branch of the Yadu race earlier. We have seen that the Tuar race has interacted very much with the Gehlote, Rahtore, Pramara, Chauhan and Kachhawaha races. Its dominions were in the borders of Rajputana, Delhi and contained most of Malwa. Malwa had 12 states or districts, namely, Ujjain, Raisin, Garha, Chanderi, Sarangpur, Bijagarh, Mando, Handiah, Nandurbar, Mandesor, Gagron, and Kotri Parawa. In 1534, Malwa was incorporated with Gurjat and in 1568 it became a province under Akbar. Major rulers of Malwa were the Turs, Pramaras, Chauhans and the Mohammdan invaders. See, Abul Fazl's list of Sovereigns of Malwa, pages 221-231.; (Fazl 1978). Also, Kanaksan was a descendant of Soomitra and came from Kosula and established the race of Surya in Saurashtra. A few generations later, his descendant Vijaya built Vijaypur. The Gehlotes became sovereigns, if not founders of Balabhi, which had a separate era of its own, called the Balabhi Samvat beginning on S. Vikrama 375 or A. D. 319. This is based on an inscription recording found by James Tod in Saurashtra. Their descendants became the kings of Balabhi in Saurashtra for a thousand years. Their alternate capital was Gajni or Gayni where their last ruler Silladitya was killed by Parthian invaders in the 6^{th} century. A posthumous son, called Goha or Grahaditya, obtained a petty sovereignty at Edur. The change was marked by his name becoming the patronymic, and 'Grahilote,' vulga 'Gehlote,' designated the Sooryavansa of Rama. Later, their capital was changed to Anundpur Ahar and still later it was moved to Oodipur. The name of the clan changed to Aharya and later to Seesodia. There are twenty-four branches of the Gehlote and four of them are most prominent, namely, Aharya in Dongurpur, Mangulia in the Desets, Seesodia in Mewar, and Peepara in Marwar.

Goha's mother, queen Pooshpavati, was able to escape the sack of Balabhi, in which her husband Silladitya was killed, and she was a daughter of the Pramara Prince of Chandrawati in Malwa. She took refuge in a cave where Goha was born. She confided the infant to a Braminee of Birnuggur named Camlavati, and she mounted the funeral pyre to join her Lord and husband. The young prince was proclaimed a king and successor to Silladitya. His name became patronymic of the Gohilote and later Gehlote clan. Their last descendant Bappa conquered the throne of Cheetore, which was held by the Mori prince of the Pramara race, the ancient lords of Malwa. Bappa had many children. It is said that in

later life he left his family and went to Iran and settled there. We leave the treatment of Gehlote at this point.

The 'Yadu' was the most famous of the Lunar or Chandra races. They have eight branches, namely, Yadu, the chiefs of Kerowle; Bhatti, the chiefs of Jessulmer; Jareja, the chiefs of Cutch Bhooj; Sumaitcha, chiefs of Sinde; and the four less known branches of Mudaicha, Bidmun, Budda, and Soha. We have discussed the Bhatti tribe and its travels back to Punjab and Rajputana from Zabulist'han.

We have also discussed the ancient Tuar tribe and their rulers in Malwa, Delhi, and Gwalior. They had many interactions with the Agni races. One of the daughters of Anung Pal, the last Tur monarch of Delhi, married Prithvi Raj Chauhan's father. Prithvi Raj was adopted by Anung Pal to succeed after him on the throne at Delhi. However, another daughter of Anung Pal was married to Jeychund Rathore that resulted in jealousy between Prithvi Raj and Jeychund over the right to the Delhi throne. Their mutual wars greatly weakened the northern kingdoms of India against the invaders from the Northwest Frontier. Rathores claim descent from Ramchandar, through his son Lava, and claim to be Suryavanshi.

B. The Descendants of Kush: Gills and Kachhawahas

The Gill Clan and the Kachhawahas claim descent Ramchandar, through his older twin son, Kush. The Rathores claim Kanauj as their capital, the seat of Vikramaditya and the Taur Clan for a long time. It is quite possible that the Rathores obtaind Kanauj from Anang Pal, just like Prithvi Raj obtained the throne of Delhi. Rathores have twenty-four branches, namely, Dhandul, Bhadail, Chakit, Doohria, Khokra, Baddura, Chajira, Ramdeva, Kabria, Hatoondia, Malavat, Soondu, Kataicha, Muholi, Gogadeva, Mahaicha, Jeysinga, Moorsia, Jobsia, Jora, etc. Next, we turn our attention to the Kachhawaha's, cousins of the Gills, descendants of Kush, the second son of Ramchandar, King of Koshula, whose capital was Ayodhia, the modern Oude. Kush, or some of his immediate offspring, is said to have migrated from the parental home in Koshula, and erected the celebrated castle of Rhotas, or Rohitas, on the Soane River in Bihar. From there, after many generations, another distinguished scion, Raja Nal, migrated westward, and in S. 351, A. D. 295, founded the kingdom and city of Nurwar, or Nishida. Some records indicate that earlier, they had lived at Lahar in Kutchwagar; and then at Gwalior. The descendants of Raja Nal adopted the affix of Pal, until Sora Singh, also known as Sodh Dev (thirty-third in descent from Nal), whose son, Duleh Rae founded the state of Dhoondar in S. 1023, or A. D. 967. One genealogy from RamChandar to raja Nal is given by Nath and Jodha, page 13, (Nath 1993), as follows:

Ramchandar, Kush, Atithi, Nishad, Nal, Nabha, Pundareek, Kshema dhanva, Devaneek, Aheenak, Ruru, Pariyatrak, Deval, Vachchal, Utk, Vajranabh, Shankhan, Vyushitashva, Vishvasah, Hiranyanabh, Pushya, Dhruvasandhi, Sudarshan, Agnivarn, Sheeghrag, Maru, Prasushruk, Susandhi, Amarsh, Sahasvan, Vishvabhav, Vrihadval, Brihatkshan, Urukshay, Vatsvyooh, Prativyoma, Divakar, Sahdev, Vrihdashrans, Bhanurath, Prateetashva, Supreetak, Marudev, Sanakshattra, Kinnar, Antariksh, Suparn, Amitrajit, Vrihadbhaj, Dharmee, Kritan jay, Rananjay, Sanjay, Shakya, Shuddhodan, Rahul, Prasenjit, Kshudrak, Kundak, Surath, Sumitra, Kachhawjee, Koorm, Buddhisen, Dharmsen, Dhvajsen, Loksen, Lakshmisen, Rajsen (Raghusen), Kamsen, Ravisen, Jaswantsen Keertisen), Mahasen, Mahaveer, Ratnashrava,

Maharathee, Dharamangad, Amarsen, Chandrasen, Ajay, Aparbahu, Indrasen, Maheedhvaj, Ajay Maheep, Brajrajdev, Shiva, Devpal, Ridhi, Ravi Maheep, Siddhapal, Devpal, Rakshapal, Ravisen II, Siddhi Maheep, Sindhu, Trishanku II, Shyam Maheep, Dharmdev, Karmveer, Maheeraj I, Rakshapal, Surath, Sheel, Shambhu, Bheemdev, Shoorsen, Sanjay, Shankar Dev, Krishna, Kush, Yashodev, Rajbhanu, Karm Maheep, Ram Maheep, Sukeerti, Jasmahee, Ajmahee, Shyam Mahee, Amitrajit, Karmraj, Purushottam, Vardhman, Marudev, Bhanudev, Divakardev, Keertiray, Prashnjit(Prasenjit), Ajit, Mangal, Brahmsen, Vikram, Mooldev, Anangpal, Surysen, Palandev, Rakshpal, Padmpal, Bhimpal, Nandpal, Vijaypal, Vishnupal, Dhundhpal, Krishnapal, Gyanpal, (Gonantpal, Sangrampal, Padmpal, Dharmpal, Rampal, turatpal, Shoorpal, Shankarpal, Kishanpal, Gotampal, and Nal .

Tod has not given much information on the ancient Kachhwaha genealogy. He comments that he cannot confirm this genealogy from other sources, so he has not given one. The above genealogy was prepred by Maharaja Jai Singh of Alwar (1892-1933). This was published as late as 1931 under the direction of Thakur Vir Singh Tanwar or Tur, head of the historical research section of Alwar. I will follow the information from Tod, Nath and Jodha in presenting the following genealogical information.

Sora Singh or Sodh Deva was thirty-third in descent from Raja Nal. He ruled at Narwar as an independent Raja from 958 to 1008. He was married to Jadunji. His son Dhola Rae or Duleh Rae migrated from Dausa to jamva, later known as Ramgarh, and then to Khoh. In about 967, he laid the foundation of the state of Dhoondhar or dhundhar. He was married to Maroni, a daughter of a Mori Chauhan Prince of Ajmer. His second wife's name was Sojan Kumari. He was also known as Tej Karan. With the help of the Chauhans, he was able to conquer the remaining parts of Dausa, Khoh and Manch, the ancestral lands of the Aboriginal Mina's. He changed the name of Manch to Ramgarh. Later on he conquered the Mina strongholds of Gaitor and Jhotwara. Duleh Rae had two sons, Kankul or kakil Dev and Maidal Rao. Kakil ascended the throne in 1135 and conquered Dhundhur. He married a daughter of a Chauhan Prince. His brother Maidal succeeded and conquered Amber. He also subdued Nandla Minas and added the district of Gatoor-Gatti. He was succeeded by Kakil's son, Hanut Dev, also known as Hoondeo. He married Anand Devi Chauhan and ruled until 1151. He was succeeded by Janhan Dev, also known as Koontul. Koontal subdued more lands of Minas and married a daughter of a Chauhan Prince, named Bohorung Devi Chauhan. Their allegiance was to Arnaraj Chauhan from 1135-1150 and to Vigraharaja from 1150-1164. Janhan Dev was succeeded by his son Pajvanrai and owed allegiance to Prithviraj Chauhan II, from 1165-1169; to Someshwara from 1169-1178 and to Prithviraj III, from 1178-1192. He was married to the sister of Prithviraj and accompanied him in several battles. He was succeeded by his son Malaise who married Monal Devi. Malaisi was succeeded by his son Bijal Dev who married Bohorung Devi. Bijal was succeeded by his son Jaj Dev who married Rajal Devi. Rajdev was succeeded by his son Kilhan Dev who married Kanaka Devi Chauhan. Kilhan was succeeded by his son Kuntal who married Kalyan Devi Rathore. Kuntal was succeeded by his son Jaunsi who married Nena Devi. From 1192-1548, the Kachhawaha Princes were independent of the Delhi throne till the reign of Bharmal in 1548. Bharmal created 12 aristocratic clans called Bara Kotris, after he accepted allegiance to Akbar. Jaunsi was succeeded by Udaykaran who married Uttam Devi Gaur and ruled from 1366-1388.. He belonged to the Kumbhani Kotri clan. His son Narsingh Dev succeeded him and he married Nolan Devi and ruled from 1388 to 1428. He had a brother Sheobrahm that belonged to the Sheobrahmpota

Kotri. NarSingh Dev was succeeded by his son Banvir who married Sahodra Devi and ruled from 1428 to 1439. He was succeeded by his son Uddhran who married Phul Kunwar Rathore and ruled from 1439 to 1467. He belonged to the Banvirpota Kotri. His son Chandra Sen succeeded him and he married Bhagwati Chauhan and ruled from 1467 to 1503. He was succeeded by his son Prithviraj who married Padarath Devi. He belonged to the Kumbha Kotri. He had eighteen sons. He ruled from 1503 to 1527. His son Puram Mal succeeded him and married a daughter of a Rathore Prince. He belonged to the Puranmalot Kotri. He ruled from 1527 to 1534. Bhim was the eldest son of Prithviraj who was murdered after his rule from 1534 to 1537. Bhim's son Ratan was also murdered after his rule from 1537-1548. Ratan was succeeded by the youngest son of Prithviraj, namely, Bharmal and he married Badana Devi.. Bharmal was the the first Prince of Amber to pay homage to Babar and received honors and gifts from Humayun. Humayun grated him the munsub of five thousand as Raja of Amber. He ruled from 1548 to 1570. Bharmal was succeeded by his son Bhagwant Das, who married Bhagwati. He ruled from 1570 to 1590.

Bhagwan Das became still more allied with the Mogul dynasty. He was a friend of Akbar and gave his daughter in marriage to Akbar's son Selim. The offspring of this union was Prince Khoosroo. Bhagwan Das had three brothers, Soorut Singh, Madho Singh, and Jagat Singh. Man Singh I was the son of Jagat Singh and was adopted as his successor by Bhagwan Das. Man Singh I ruled from 1590 to 1619. He married Kanakavati. Bhagwan Das enlisted Man Singh I in the service of Akbar's army. Man Singh I distinguished himself in Akbar's service. He was the most brilliant character of Akbar's court. As the emperor's lieutenant, he was entrusted with the most ardous duties, and added conquests to the empire. Orissa was subjugated by him, Assam was humbled and made tributary, and Kabul maintained in her allegiance. He held in succession the governments of Bengal and Bihar, the Deccan and Kabul. While Man Singh I was sent to Bengal, prince Khoosroo was made a perpetual prisoner. Man Singh I died in Bengal in 1619. He left three sons, namely, Jagat Singh, Himmat Singh, abd Bhav or Bhao Singh who succeeded his father. He married Surja Devi and ruled from 1619 to 1621. He died from heavy drinking.

He was followed by his brother Maha Singh who also died shotly therafter. These circumstances allowed the princes of Jodhpur to take the lead at the imperial court. At the instigation of the celebrated Joda Bae, daughter of Rae Singh of Bikaner and the Rajputani wife of Jehangir, Jey or Jai Singh I , grandson of Jagat Singh (brother of Man Singh), was raised to the throne of Amber, to the no small jealousy of the favourite queen Noor Jehan. This succession was settled by the emperor. Jai Singh I, the Mirza Raja, the title by which he is best known, restored by his conduct the renoun of the Kachhwaha name, which was tarnished by the two unworthy sons of Man Singh I. He married Anand Kanwar. He earned the Mirza Raja title from Shah Jahan in 1639. He performed great services to the empire during the reign of Arungzeb, who bestowed upon him the munsub of six thousand. Jai Singh I ruled from 1621 to 1667 and was followed by his son Ram Singh. He married Hadiji. He had the munsub of four thousand conferred upon him, and was sent against the Assamese. Upon his death, his son Bishan or Vishnu Singh succeeded. He married Indar Kanwar and ruled from 1688 to 1700. Bisha Singh was succeeded by his son Jai Singh II in 1700 and ruled until 1743. He had two wives namely, Sukh Ku Khinchi and Chandra Ku Ranawat. In 1696 he earned the title 'Sawai' from Aurangzeb in the Deccan, meaning one and a quarter intelligence. He earned the title 'Raja' in 1700 and 'Maharaja' in 1707, and 'Mirza Raja' in 1712, and Sawai in 1713. All Jaipur rulers after Jai Singh II carried the 'Sawai' title. He served with distinction in the Deccan, and in the war of succession attached himself to the prince Bedar Bukt, son of Azim Shah,

declared successor of Arungzeb; and with these he fought the battle at Dholpur, which ended in their death and the elevation of Shah Alam Bahadur Shah. For this opposition Amber was sequestrated, and an imperial governor sent to take possession; but Jai Singh entered his estate, sword in hand, drove out the king's garrisons, and formed a league with Ajit Singh of Marwar for their mutual preservation.
His military career lasted forty-four years. However, he was a master statesman, legislator, man of science, and his character of 'Sawai' is worthy of special note. He was the the founder of his new capital at Jaipur which became a seat of science and art, and eclipsed the more ancient Amber. Jaipur is the only ancient city in India built upon a regular plan, with streets bisecting each other at right angles. He had erected observatories with instruments of his own invention at Delhi, Jaipur, Ujjain, Benaras, and Mat'hura. He had a brother named Beejay Singh. They had trouble resolving their differences peacefully that weakened the strength of Amber.

Jai Singh's favourite son Ishwari Singh from his first Jodhpur wife succeeded him. The Udaipur armies arrived almost immediately at Jaipur to install Madho Singh on the throne. The problem was temporarily solved by giving to Madho Singh five paganas of Tonk, and Toda Rae Singh. When armies of Khande Rao Holkar arrived at Jaipur, he committed suicide rather than fight.He ruled from 1743 to 1750. He was succeeded by his brother Madho Singh from the second wife of Jai Singh. He ruled from 1750 to 1768. He had two wives, namely, Bhatiyaniji and Chundawatiji. During his reign, troubles with the Jats of Bhararpur declined the power of Jaipus. After Madho Singh's untimely death, his youg son from the first wife, Prithvi Singh, succeeded him. He was only five years old. His step mother was his regent. He married two wives, one from Bikaner and another from Kishangarh. By the latter, he had a son, Man Singh. He was banished first to Kishangarh and then to the Sindhia's Camp in Gwalios. Prithvi Singh ruled from 1768 to 1778 and was succeeded by his step brother Pratap Singh at age 14. He ruled from 1803 to 1819 and was plagues by attacks from neighbors and enemies alike. He married Bhatiyaniji. The Marrathas and Jats extorted huge amounts of tributes from Partap Singh. In 1791, and after the subsequent defeats at Patun, and the disruption of the alliance with the Rahtores, Takaji Holcar invaded jaipur and extorted an enormous annual tribute from Jaipur. From this period to 1808, the year of Partap's death, his country was alternately desolated by Sindhia's armies, under De Boibne or Perron, and the other hordes of robbers who frequently contested with each other the possession of the spoils. His son Jagat Singh succeeded him in 1803 and ruled until 1818. He was harassed by the British Government. He married Bhatiyanuji. He was forced to sign a subsidiary alliance with the East India Company in 1803. He died heirless. Mohan Singh of Narwar ruled after him for 4 months and 4 days until the pregnancy of one of the 16 widows was confirmed. His rule was a period of further serious decline. He was succeeded by his posthumous child Jai Singh III. He married Chandrawatiji. He ruled from 1820 to 1835 and was murdered. He had re-signed the subsidiary tearty with the East India Company in 1818. He was followed by his son Ram Singh II who had nine wives. He first married Chand Kunwar and her sister Indra Kunvar, daughters of Maharaja Takhat Singh of Jodhpur. He ruled from 1835 to 1880. He had the title of Maharaja Sawai, G. C. S. I, and his gun salute was raised from 19 to 21. In 1858, the British Government took over India and the East India Company was dissolved. In 1877, a proclamation makes Queen Victoria as the empress of India. Ram Singh II left no male issue. His adopted son Madho Singh II, second son of Thakur Istrada, succeeded him. His real name was Kayam Singh before his adoption. He was about 19 years of age. He had five wives but left no male issue. He ruled

from 1880 to 1922. His adopted son Man Singh II, Kanwar Mormukhat singh who was the second son of Thakur Sawai Singh of Istrada, succeeded him and ruled from 1922 to 1949. He was born on 21st of august, 1911. He had three wives including Gayatri Devi. In 1949, two years after independence, he was appointed hereddtary Governor of the Union of Greater Rajasthan. This commitment lasted only six years. He died in 1970. He was succeeded by his son Bhawani Singh who married Padmini Devi. He was born on 22nd of October, 1931. He succeeded his father to a non-existent state of Jaipur and received full titles which were abolished a few months later. In 1971, the rulers became ordinary citizens.

Tod gives a list of the following eleven sons of Prithvi Raj III, out of eighteen sons: Chuthurbhoj, Kullian, Nathoo, Balbudhur, Jugmal, Sooltan, Puchaen, Kaem, Koombho, Soorut, and Bunbeer.

C. The Agniculas

There are four races to which the Hindu genealogists have given Agni, or fire, as progenitor. The Agniculas are, therefore, the sons of Vulcan, as the others are of Sol, Mercurious, and Terra. As discussed earlier, Ikswaku, the eldest son of Manu, represents Sol; Bodha who married Manu's daughter Ella, is Mercurious or the moon, and Ella means Terra or earth. According to most western authors, including Tod, Agniculas are considered to be of Indo-Scythian descent and the Tur race is also, Indo-Scythian. In fact most Jat clans are said to Indo-Scythian.The Agniculas are identified as the following four races: the Pramara, the Purihara, the Chalook or Solanki, and the Chauhan.

a. The Pramaras

The Pramara, meaning chief warior, was the most potent of the Agnuculas. They sent forth thirt-five branches, several of whom enjoyed extensive sovereignties. 'The world is the Pramara's,' is an ancient saying, denoting their extensive sway; and the Naun-Kote Maroost'hulli' signifies the nine divisions into which the country, from Sutlej to the ocean, was partitioned among them. The following are the chief capital cities they conquered or founded: "Maheshwar, Dhar, Mandoo, Ujjain, Chandrabhaga, Chitore, Abu, Chandravati, M'how Maidana, Parmavati, Omarkote, Bekher, Lodurva, and Puttun." Though the Pramara family never equaled in wealth the famed Solanki princes of Anhulwara, or shone with such luster as the Chauhan, it attained a wider range, and an earlier consolidation of dominion than either, and far excelled in all, the Purihara, the last and the least of the Agniculas, which it long held tributary. Maheshwar, the ancient seat of the Hya kings, appears to have been the first seat of government of the Pramaras. They subsequently founded Dharanagar, and Mandoo on the crest of the Vindhya hills; and to them is even attributed the city of Ujjain, the first meridian of the Hindus, and the seat of Vikramaditya. The era of Bhoj, the son of Moonj, has been satisfactorily settled; and the inscription in the nail-headed character, carries it back a step further, and elicits an historical fact of infinite value, giving the date of the last prince of the Pramaras of Chitore, and the consequent accession of the Gehlotes. The Narbudda was no limit to the power of the Pramaras. About the very period of the foregoing inscription, Ram Pramar held his court in Telungana (Hyderabad Area, Andhra Pradesh), and is invested by the Chhan Chund, with the dignity of paramount sovereign of India, and head of a splendid feudal association, whose members became independent on his death. The bard makes this a voluntary act of the

Pramaras; but coupled with the Gehlote's violent acquisition of Chitore, we may suppose that the successor of Ram was not able to maintain such supremacy. While the Hindu literature survives, the name of Bhoj Pramara and "the nine gems" of his court cannot perish; though it is difficult to say which of the three pieces of this name is particularly alluded to : the three Bhoj Rajas are assigned the times" A. D. 575, 665 and 1044." As they all appear to have been patrons of science. Chandragupta, the supposed opponent of Alexander, was a Mori, and Mori in the sacred records is declared from the race of Takshac. The ancient inscriptions of the Pramaras, of which Mori is a principal branch, declare it of the race of Tusta and Takshac, as does that now given from the seat of their power Chitore. SAlivahana, the conquerer of Vikramaditya, was a Tachshak, and his era set aside that of the Tuar (Tur or Toor) in the Deccan. The prince of Dhat of the Soda tribe, a grand division of the Pramaras, and who held all the desert regions in remote times, is the last remnant of Pramara Royalty of the race. Among the thirty-five branches of the Pramaras the Vihil was eminent, the princes of which line appear to have been lords of Chandravati, at the foot of the Aravulli. The Rao of Bijolli, one of the sixteen superior nobles of the Rana's court, is a Pramara of the ancient stock Dhar, and perhaps its most respectable representative.

There are Thirty-five branches of the Pramaras:
Mori: Chandragupta and the prices of Chitore were of Mori clan before the Gehlotes.
Soda: The Sogdi of Alexander and the princes of Dhat are in the Indian desert.
Sankla: The Chiefs of Poogal, and of Marwar are of this race.
Khyr: The Capital of Khyraloo has this clan.
Oomra and Soomra: They were in the desert anciently and are now Mohammadans.
Vehil or Bihil: The princes of Chandravati are of this clan.
Maipawut: Present chief of Bijolli in Mewar is of this clan.
Bulhar: They are in the northern desert.
Kaba: In ancient times they were in Saurastra and Sirowi.
Omuta: The princes of Omutwarra in Malwa were established there for twelve generations. Omutwarra is the largest tract left to the Pramaras.The Grasia petty chiefs in Malwa are: Rehar, Dhoonda, Soruteah, and Hurair. Some other clans, not well known, are: Chaonda, Khejur, Sugra, Burkota, Pooni, Sampal, Bheeba, Kalpoosur, Kulmoh, Kohila, Pupa, Kahoria, Dhund, Deba, Burhur, Jeepra, Posra, Dhoonta, Rikumva, and Tyka. Many of these clans are proselytes to Islamism, and several are beyond the Indus.

b. The Chahuman or Chauhan

There is a discussion of this clan in the Transactions of the Royal Asiatic Society, Vol. i. page 133. This is the most valiant of the Agnicula clans. There are twenty-four branches of the Chauhans, namely, Chauhan, Hara, Kheechee, Sonigurra, Deora, Pabia, Sanchora, Goelwal, Bhadoria, Nurbhan, Malani, Poorbea, Soora, Madraetcha, Sankraetcha, Bhooraetecha, Balaetcha, Tussairah, Chachairah, Rosiah, Chundu, Nacoompa, Bhawur, and Bankut. The genealogical tree of the Chohans exhibits thirty nine princes from Anhul, the mythical first created Chohan from the fire pit in Mt. Abu, to Prithviraja Chauhan. However, Tod and other authors agree that Chauhan is of Indo-Scythian origin, possibly Takshec, race that came to India from the North-West. Ajitpal is a name celebrated in the Chohan

chronicles, as the founder of the fortress of Ajmer, one of the earliest establishments of Chauhan power. Sambhur, on the banks of the extensive salt lake of the same name was probably anterior to Ajmer. These continued to be the most important places of Chohan power until the translation of Prithviraja to the imperial throne of Delhi. There are several princes whose action emblazen the history of the Chauhans. One of these was Manika Rae, who first opposed the progress of the Mohammadan arms. Even the history of the conquerors records that the most obstinate opposition which the arms of Mahmoud of Ghizni encountered was from the prince of Ajmer, who forced him to retreat, foiled and disgraced, from this celebrated stronghold, in his destructive route to Saurashtra. The attack on Manika Rae appears to have been by Kasim, the general of Walid, on the close of the first century of the Hejira. The second attack was at the end of the fourth century. A third attack was during the reign of Beesuldeva, who headed a grand confederacy of the Rajput prices against the foes of their religion. The celebrated Udya Dit Pramar is enumerated amongst the chiefs acting in subserviency to the Chauhan prince on this occasion, and as death has been fixed by unerring records in A. D. 1096, this combination must have been against the Islamite king Modud, the fourth from Mahmud; and to this victory is the allusion in the inscription on the ancient pillar of Delhi. But these irruptions continued to the captivity and death of the last of the Chauhans, whose reign exhibits a splendid picture of feudal manners. The Chauhans have sent forth twenty-four branches, of which the most celebrated are the existing families of Boondi and Kotah, in the dividion termed Haravati. The Kheeches of Gagrown and Ragoogurh, the Deoras of Sirohi, the Sonagurras of Jhalore, the Chauhans of Sooe Bah and Sanchore, the Pawaitchas of Pawagurh, have all immortalized themselves by the most heroic and devoted deeds.

In Tod Vol II, page 405 footnote we read," According to Herodotus, the Scythic Sacae enumerated eight races with the epithet of royal. The Rajpoots assert that in ancient times they only enumerated eight royal branches namely, Surya, Soma, Hya or Aswa, Nima, and the four tribes of Agnivansa, namely, Pramara, Purihara, Solanki, and Chauhan." By filtering the Hindu Mythology and exaggerations of Bard Chund, we detail the genealogy of the known Chauhan tribes. We follow the direction given by Tod in Annals of Haravati, Vol II, pages 405-543; (Tod 2001)

c. The Hara Chauhans of Boondi

Haravati consists of Boondi and Kotah where the Chauhans lived after the invasions fron foreign Islamic forces. Bard Chund's Macaouti-Nagri was the ancient name of Gurra Mundilla, whose princes for ages continued the surname Pal, indicative of their nomadic occupation. A scion from Macaouti, named Ajitpal, established himself at Ajmer, and erected its castle of Taragur'h. Pirthi Pahar was brought from Macaouti to Ajmer. By a single wife, he had twenty-four sons, whose progeny peopled these regions, one of whose descendants, Manika Rae, was Lord of Ajmer and Sambhur, in the year S. 741 (Vikrama Samvat), or A. D. 685. It was at this time, A. D. 685, that Rajputana was first visited by the arms of Islam, being the sixty-third year of Hejira. The invasion from Sinde was an enterprise prompted by religious enthusiasm. The invaders were disguised as a caravan of horse-merchants and surprised and slew Doola Rae and his son, and obtained possession of Gurh-beetli, the citadel. Manika Rai, the uncle of the youth, upon the occupation of Ajmer, retired to Sambhur. Later, he

recovered Ajmer and became the founder of the Chauhan race in the north; He had a numerous progeny, who established many small dynasties throughout Western Rajwarra, giving birth to various tribes, which are spread even to the Indus. The Kheechie, the Hara, the Mohil, Nurbhana, Badorea, Bhowrecha, Dhunairea, and Bagrecha, are all descended from him. The Kheechies were established in the remote Do-abeh, called Sinde-sagur, comprising the entire tract between the Behut and the Sinde, whose capital was Kheechpoor-Patun. The Haras obtained or founded Asi (Hansi) in Hyriana; while another tribe held Gowalcoond, the celebrated Golconda, now Hyderabad, and when thence expelled, regaines Aser. The Mohils had the tracts around Nagore. The Bhadoreas had an appanage on the Chumbul, in a tract which bears their name, and is still subject to them. The dhunaireas settled at Shahabad, which by a singular fatality has at length come into the possession of the Haras of Kotah. Another branch fixed at Nadole, but never changed the name of Chauhan. Many chieftainships were scattered over the desert, either trusting to their lances to maintain their independence, or holding of superiors. Eleven princes are enumerated in the Jaega's catalogue from Manika Rae to Beesildeo, a name of the highest celebrity in the Rajpoot annals, and a landmark to various authorities. One intermediate name is Hursraj who ruled from S. 812 to S. 827 or A. D. 756 to 771. His authority stretched along the Aravulli Mountains to Abu, and east to the Chumbul. He was followed by Doojgun-deo who was stationed in Bhutnair. They had relations with the Raja of Lahore and helped with the invasions from the North-West Frontier. The father of Beeildeo was, according to Hara genealogists, Dharma-Guj; in Jaega's list as Beer Beelundea, confirmed by the inscription on the triumphal column at Delhi. The last of Mahmud's invasions occurred during the reign of Beelundeo, who at the expense of his life had the glory of humbling the mighty conqueror, and forcing him to relinquish the siege at Ajmer. He organized a confederation of neighboring states to fight with the invaders, for which he is well known. The name of Beesildeo (Visaldeva) heads the inscription on the celebrated column erected in the centre of Feroze Shah's palace at Delhi. Tod assigns this date to S. 1120 (A. D. 1064) instead of S. 1220 (A. D. 1164), referring to Beesildeo's driving the invader's back from Ajmer. Beesildeo was a contemporary with, Jeopal, the Tuar king of Delhi; with Doorlub and Bhima of Gujrat; with Bhoja and Udyadit of Dhar; with Pudumsi and Tejsi of Mewar; and the confederacy which he headed must have been that against king Modud, the fourth from Mahmud of Ghazni in A. D. 1026. According to Gomund Ram (the Hara bard), the Haras were descended from Anuraj, son of Beeildeo. Hara was assigned the fortress of Asi or Hansi in Haryana. His son Ishtpal, together with Agunraj, son of Ajey-Rao, the founder of Kheechpur Patun in Sinde, was preparing to seek his fortunes with Rundheer Chauhan, prince of Golconda (Hyderabad); but both Asi and Golconda were almost simultaneously assailed by an army of Mahmud. Ishtpal survived and is the founder of the Haras. He obtained Aser in A. D. 1025. Ishtpal had a son called Chund-kurn whose son, Lok Pal, had Hamir and Gumbir, names well known in the wars of Prithvi Raj. Hamir's next five generations are as follows: Hamir, Kalkurn, Maha Mugd, Rao Bacha and Rao Chund. Alla-oo-din attacked Aser and killed Rao Chund and all of his family except one surviving son, Rainsi. Prithvi Raj also had a son named Rainsi who was killed during the war in defence of Delhi. Rainsi had two sons, Kolun and Kankul.

Kolun had a serious disease from which he was cured. He was declared the king of Pathar, or plateau of Central India. Rao Bango, the grandson of Kolun took possession of the ancient Mynal and on an

elevation commanding the western face of the Pathar erected the fortress of Bumaoda. With Bhynsror on the east, and Bumaoda and Mynal on the west, the Haras now occupied the whole extent of the Pathar. Other conquests were made, and Mandelgurh, Bijolli, Beygoo, Rutnagurh and Choraitgurh, formed an extensive, if not rich chieftanship. Rao Bango had twelve sons, who dispersed their progeny over the Pathar. He was succeeded by Dewa, who had three sons, namely, Hurraj, Hatiji, and Samarsi. In A. D. 1342, Jaita and Oosarras acknowledged Rae Dewa as their lord, who erected Boondi in the centre of the Bandu-ca-Nal, which became the capital of the Haras. The Chumbul continued to be the barrier to the eastward, was soon overpassed and the bravery of the race bringing them into contact with the emperor's lieutenants, the Haras rose to favor and power, extending their acquisitions, either by conquest or grant, to the confines of Malwa. The territory thus acquired obtained the geographical designation of Haravati or Harouti. His subjects the Meenas far outnumbered his Haras. He called the aid of the Haras of Burmaoda and the Solankies of Thoda and almost annihilated the OOsarras. Soon after this he abdicated his position as Raja to his son Samarsi and gave him the branches of Boondi and the Pathar remaining independent from his brother Hurraj in Bumaoda.

Samarsi had three sons, namely, Napooji who succeeded him; Hurpal who obtained Jujawur and left numerous issues called Hurpalpotas; and, Jaetsi, who had the honor of first extending the Hara name beyond the Chumbul. On his return from a visit to the Tuar chief of Keytoon, he passed the residence of a community of Bhils (Pramar Branch), in an extensive ravine near the river. Taking them by surprise, he attacked them and overpowered them. He called this place Kotah, a name derived from a community of Bhils called Koteah. Napooji, the successor to Samarsi, married a daughter of the Solanki chief of Thoda, the lineal descendant of the ancient kings of Anhulwarra. He had three sons, Hamooji; Norung whose descendants are Norungpotas; Thurud whose descendants are Thurud Haras; and Hamoo who succeeded his father in S. 1440 or A. D. 1384. Aloo Hara succeeded his father Hurraj in Bumaoda. The Gehlote princes of Chitore tried but failed to bring Boondi to submission. Hamoo, who ruled sixteen years, left two sons, namely, Birsing and Lalla. Lalla obtained Khutkurr, and had two sons, Novarama and Jaita, each of whom left clans called after them Novarma-potas and Jaitawut. Birsing ruled after Hamoo for fifteen years and left three sons, namely, Biroo; Jubdoo who founded three tribes, and Nima whose descendants are Nimawuts. Jubdu had three sons and each founded a tribe. The eldest, Bacha, had two sons, Sewaji and Seranji. Sewaji had a son named Meoji and Seranji had sawunt, whose descendants are called Meoh and Swunt Haras respectively.Biru who died in S. 1526 or A. D. 1470, ruled fifty years and had seven sons, namely, Rao Bando, Sando, Ako, OOdoh, Chanda, Samarsing, and Umursing. The first five founded clans after them, namely, Akawut, Oodawut, Chondawut, but the last two abandoned their faith for that of Islam. Rao Bando was warned of a famine and prepared for it. In S. 1542 or A. D. 1486 there was a famine for sure and Boondi had food for its citizens, he was liberal in sharing it with others. His two younger brothers who embraced Islam deposed him and ruled together for eleven years. He retired to Matoonda in the hills and ruled 21 years. He left two sons, namely, Narayandas and Nir-Boodh, who stayed in Matoonda.

Narayan had grown up to manhood in his retreat; but no sooner was he at liberty to act for himself, than he assembled the Haras of Pathar, and revealed his determination to regain Boondi. They swore to abide his fortunes. With a small but devoted band, he reached the Chowk (square), where he left his friends and ascended to where his uncles were sitting unawares. He killed them both and shouted the news to his friends. They took action and subdued the place and conquered Boondi. Rana Raemull of Chitore was attacked by the Pathans of Mandoo and he asked for help from Boondi. He went with five hundred chosen Haras and went to Chitore. He attacked the Pathans who were investing Chitore and caught them by surprise. In the confusion the Pathans fled and were severely defeated. Rana Raemull gave Narayan his niece in marriage. Narayan ruled thirty two years, and left his country in tranquility, and much extended. He left one son named Soorajmull who succeeded his father in A. D. 1534. The alliance with Cheetore was again cemented by intermarriage. Sooja Bae sister to Soorajmull was espoused by Rana Ratuna of Chitore. Rana Ratuna's sister was given to Soorajmull. Within a year both of them died in a treacherous duel. Soorajmull was succeeded by his son Soortan in A. D. 1535 and married the daughter of the celebrated Sukta, founder of the Suktawuts of Mewar. He was a cruel ruler and was deposed by the nobles and banished him from Boondi, assigning him a small village on the Chumbul for his residence. Having no heir, the nobles elected the son of Nirboodh, son of Rao Bando, who had been brought up in his patrimonial village of Matoonda. Rao Arjoon, the eldest of the eight sons of Nirboodh, succeeded his banished cousin. He made peace with the Rana of Chitore. Chitore was attacked by Bahadoor of Gujrat. Rao Arjoon assisted the Rana of Chitore and was killed in the battle. Rao Arjoon left four sons. The eldest son succeeded his father in S. 1599 or A. D. 1543. Four of Arjoon's brothers founded clans after their names, sons of Nirboodh, namely, Bheem who had Takurda; Pooro who had Hurdoe; Mapal and Puchaen, whose abodes are not recorded.

With Rao Soorjun commenced a new era for Boondi. Sawunt, a junior branch of Boondi, upon the expulsion of the Shereshahi dynasty, entered into a correspondence with the Afghan governor of Rinthumber, which terminated in the surrender of this celebrated fortress, which he delivered up to his superior, the Rao Soorjun. The Chohan chief of Baidla, who was mainly instrumental to the surrender of this famed fortress, stipulated that it should be held by Rao Soorjun, as a fief of Mewar. Rinthumber was an early object of Akbar's attention, who besieged it in person. Bhagwandas and his son Man Singh of Amber who had tendered their allegiance to Akbar and allied with him in marriage, convinced Soorjun Hara to make an allegiance with King Akbar. The proffered bribe was indeed magnificent; the government of fifty-two districts, whose revenues were to be appropriated without inquiry, on furnishing the customary contingent, and liberty to name any other terms, which should be solemnly guaranteed by the king. A treaty was drawn up upon the spot, and mediated by the prince of Amber, which presents a good picture of Hindu feeling:

1. That the chiefs of Boondi should be exempted from that custom, degrading a Rajput, of sending a dola (daughter in marriage) to the Royal harem.
2. Exemption from the Jezeya, or poll-tax.
3. That the chiefs of Boondi should not be compelled to cross the Attoc.

4. That the vassals of Boondi should be exempted from the obligation of sending their wives or female relatives “to hold a stall in the Meena Bazaar” at the palace, on the festival of Noroza.
5. That they should have the privilege of entering the Dewanaum, or ‘hall of audience,’ completely armed.
6. That their sacred edifices should be respected.
7. That they should never be placed under the command of a Hindu leader.
8. That their horses should not be branded with the imperial brand.
9. That they should be allowed to beat their drums in the streets of the capital, as far as the red gate; and that they should not be commanded to make the prostration on entering the Royal Presence.
10. That Boondi should be to the Haras what Delhi was to the king, who should guarantee them from any change of capital.

In addition, Saroojun was assigned a residence at the sacred city of Kasi, possessing the privilege that is very dear to a Rajput. He was given the title of Raja of Boondi. Rao Raja Soorjun resided at his government of Benaras and by his piety, wisdom, and generosity, benefited the empire and the Hindus at large, whose religion through him was respected. He died there and left three legitimate sons, namely, Rao Bhoj, Dooda, and Raemull, who obtained the town and dependencies of Polaita, one of the fiefs of Kotah and the residence of the Raemulote Hara. Boondi memoirs relate the cause of Akbar’s death. Rao Man Singh’s Sister Joda Bae was married to Akbar and had a son by the name of Khoosroo. When Rao Man tried to position Khoosroo to become king after Akbar’s death Akbar had a motive to get rid of Rao Man Singh. Akbar designed to take off the great Raja Man by means of a poisoned confection formed into pills. To throw the Raja off his guard, he had prepared other pills which were innocuous; but in his agitation he unwittingly gave these to the Raja, and swallowed those which were poisoned. On the emperor’s death, Rao Bhoj retired to his hereditary dominions, and died in his palace at Boondi. He left three sons, namely, Rao Rutton, Hurda Narayn, and Kesoodas. Hurda Narayan obtained the town of Dheepri, with twenty-seven villages, in appanage. Rao Rutton succeeded him.

Jehangir was now sovereign of India. He had nominated his son Purvez to the government of the Deccan, and having invested him in the city of Boorhanpoor, returned to the north. This murder was followed by an attempt to dethrone his father Jehangir, and as he was popular with the Rajput princes, being the son of a princess Joda Bae of Amber. A formidable rebellion was raised when twenty-two Rajas turned against him. But Rao Rattun was faithful and two of his sons, Madhu Singh and Heri; he repaired to Boorhanpoor, where he gained a complete victory over the rebels in A. D. 1579. Both of his sons were severly wounded. For these services, Rao Ruttun was rewarded with the government of Boorhanpoor; and Madhu his second son was rewarded with a grat of the city of Kotah and its dependencies, which he and his heirs were to hold direct of the crown. Shah Jehan confirmed the grant to Madhu Singh. Rao Ruttun, while he held the government of Boorhanpoor, founded a township which still bears his name, Ruttunpoor. He died in a battle near Boorhanpoor, leaving a name endeared by his valour and his virtues to the whole Hara race. Rao Ruttun left four

sons, Gopinath who died beore his father's death; Madhu Singh who had Kotah; Heriji, who had Googore; and Jugernath who had no issue. Googore had about fifty families, and his descendants forming a community around Neemodaa. Gopinath left twelve sons, to whom Rao Ruttun assigned domains still forming the prinicipal kotris or fiefs, of Boondi.

1. Rao Chutter Sal, who succeeded to Boondi.
2. Indur Singh, who founded Indurgurh.
3. Beri Sal, who founded Bulwun and Filodi, and had Kurwar and Peepaldo.
4. Mokhim Singh, who had Anterdeh.
5. Maha Singh, who had Thanoh.
6. The rest of the five left no issue; so, Tod does not list them.

Chutter Sal, who succeeded his grandfather, Rao Ruttun, was not only installed by Shah Jehan in his hereditary dominions, but also declared governor of the imperial capital, a post which he held nearly throughout his reign. When Shah Jehan partitioned the empire into four vice-royalties, under his sons, Dara, Arungzeb, Shuja, and Morad, Rao Chutter Sal had a high command under Aurangzeb, in the Deccan.Under his leadership the Deccan remained under control and relatively peaceful. A rumour was started that Shah Jehan had died. The sons began plans to control the empire. Aurangzeb joined with Morad to seek the throne. Shah Jehan asked Chutter Sal to come to the capital to help. He quickly made plans to quit the Deccan Post and come to the capital. Aurangzeb commanded that he should not be permitted to quit the Deccan Post. Against Aurangzeb's command, he secured the help of his vassals and kinsmen to retreat to Boondi ahead of the pursuing garrisons of Aurangzeb. After taking care of business in Boondi, he joined the forces of Dara to help Shah Jehan preserve the throne. However, Arungzed prevailed and Chatter Sal, together with his son Bharut Singh, his brother Mokham Singh and two of his sons, a nephew Oude Singh were killed in the battle of Dholpur in S. 1715 or A. D. 1659. Dara was also killed and this paved the way of Aurangzeb to steal the throne from his living father. Chutter Sal left four sons, namely, Bhao Singh, Bheem Singh, Bugwunt Singh and Bharut Singh who was killed in the battle at Dholpur. Rao Bhao succeeded his father. Aurangzeb ordered Raja Atmaram Gor of Sheopore to take over Boondi. However, Rao Bhao gathered his kinsmen and defeated Raja Atmaram. Aurangzeb sent a firman to Rao Bhao of grace and pardon, and commanded his presence at court. He reluctantly complied and was honored with the government of Arungabad under prince Moazzim. He was very successful and died at Arungabad in S. 1738 or A. D. 1682. He had no issue and was succeeded by Anurad Singh, the grandson of his brother Bheem. Anurad accompanied Arungzeb in his wars in the Deccan and later was employed, in conjunction with Raja Bishen Singh of Amber, to settle the northern countries of the empire, governed by Shah Alum, as lieutenant of the king, and whose headquarters were at Lahore, in the execution of which service he died. Anurad left two sons, Boodh Singh and Jodh Singh. Boodh Singh succeeded to the honours and employment of his father. Arungzeb fell ill and was not willing to name a successor because of pending conflict among his sons. He preferred his son Buhadoor Shah Alum. However, he was apprehensive that prince Azim would endeavour by force of arms to seat himself on the throne. That is exactly what happened. Jodh Singh had died. Boodh Singh went to Boondi for his mourning and returned. The Haras of Boondi and Kotah were on opposite sides of the conflict. The two armies met at Jajow near Dholpur. The

princes of Dutta and Kotah were with prince Azim of Deccan. And Prince Boodh Singh of Boondi and Bishen Singh of Amber were with prince Alum of Lahore. Boodh Singh was assigned a distinguished post, and by his conduct and courage mainly contributed to the victory which placed Buhadoor Shah Alum without a rival on the throne. The Rajpoots on either side sustained the chief shock of the battle, and the Hara prince of Kotah, and the noble Boondela, Dalput of Dutta, were both killed. For the signal services rendered on this important day, Boodh Singh was honoured with the title of Rao Raja, and was admitted to the intimate friendship of the emperor, which he continued to enjoy until his death, when fresh contentions arose, in which the grandsons of Aurangzeb all perished. Ferokesere succeeded to the empire, under which the Syeds of Bara held supreme power, and ruined the empire by their exactions and tyranny. The nobles decided to depose the king and a bloody conflict ensued. Ram Singh of Kotah and Jaet Singh of Boondi were both killed in this conflict. Rao Boodh Singh escaped to safety in Boondi. Feroksere was killed and the empire fell into complete disorder.

During this disorder in Delhi, Raja Jai Singh of Amber determined to seek supremacy over Boondi and other states in the wake of collapse of the empire. Rao Boodh Singh was married to Jai Singh's sister. She had no issue. Jai Singh was the viceroy of Malwa, Ajmer, and Agra under the Moguls and decided to use his influence to take over Boondi. With the help of his vassals, he forced Boodh Singh to flee to Beygoo and remain to die there in exile. He left two sons, Omeda Singh and Deep Singh. These sons were soon driven even from the shelter of the material abode; for at the instigation of their enemy of Amber, the Rana sequestrated Beygoo. Pursued by this unmanly vengeance, the brave youths collected a small band of supporters and took refuge in the wilds of Puchail, whence they addressed Doorjun Sal, who had succeeded Raja Bheem Singh at Kotah. This prince had a heart to commiserate their misfortunes, and the magnanimity not only to relieve them but to aid them in the recovery of their patrimony.

Omeda was but thirteen years of age on the death of Jai Singh of Amber in A. D. 1744. His son Ishwari Singh took up the dream of his father to take over Boondi and Kotah. Ishwari Singh takes over Boondi. Omeda recovers it with the help of Kotah and others. He is again expelled from it by Amber. Omeda's father's widow, sister of Jai Singh, gets help from the Marahtta chief Mulhar Rao Holcar of Deccan to attack Ishwari and force the reinstatement of Omeda in Boondi in A. D. 1749. For this service Holcar received the district of Patun from Boondi. Ishwari commits suicide and is followed by Madho Singh, step brother of Ishwari. Madho Singh of Amber asserts supremacy over Boondi and Kotah and forces an annual tribute. But in A. D. 1761, Zalim Singh, a Regent of the prince of Kotah, brought independence to Kotah at the battle of Butwarro. The forces of Boondi did not participate in this battle and continued to pay tribute to Jaipur. Omeda arranged the marriage of his sister to Raja Beejay Singh of Marwar. Omeda avenged his anger at the chiefs of Indurgarh killing Deo Singh, his son and grandson for treason. After that he abdicated his throne in favor of his son Ajit Singh. Omeda became a pilgrim visiting holy sites throughout the country.

His son Ajit Singh died suddenly after killing Mewar prince for revenge over an insult. He left only one son, an infant Bishen Singh. Omeda died in A. D. 1804. The British army was retreating through

Boondi, after a battle against Holcar of Deccan, when they were assisted by Raja Bishan Singh of Boondi. Boondi joined the alliance with the British government in 1817. Kotah also joined the alliance t the same time. After the victory against Holcar, Boondi's lost properties were restored to them without qualification. Also, the districts taken by Sindia were restored through their mediation. The Rao Raja died four years later of Cholera. He instructed his wives not to practice Sati and left his son and successor under the guardianship of the British Government. He left two sons, namely, Rao Raja Ram Singh, then eleven years old, and the Maharaja Gopal Singh. Raja Ram Singh was installed in August 1821. His mother was a queen from Kishagarh.

d. The Hara Chauhans of Kotah

The early history of the Haras of Kotah belongs to Boondi, of which they were a junior branch. The separation took place when Shah Jehan, the emperor, bestowed Kotah and its dependencies on Madhu Singh, the second son of Rao Ruttun, for his gallantry in the battle of Boorhanpur. Madhu Singh was born in S. 1621 od A. D. 1565. At this time, there were 360 townships in Kotah. He died in S. 1687 or A. D. 1631 and left five sons who became fiefs of Kotah:

1. Mokund Singh who had Kotah and succeeded Madhu Singh;
2. Mohun Singh who had Polaito;
3. Jooraj Singh who had Kotra, and subsequently Ramgurh and Relawun;
4. Kuniram who had Koelah and districts of Deh and Goorah in direct grant from the emperor;
5. Kishore Singh who obtained Sangode.

These sons defended the emperor Shah Jehan against Arungzeb along with Boondi. Jugget Singh, the son of Mokund, succeeded the family estates and to the munsub or dignity of a commander of two thousand, in the imperial army until his death in S. 1726 or A. D. 1670, leaving no issue. Paim Singh , son of Kuniram of Koelah, succeeded but was replaced by the nobles after six months in favour of Kishore Singh, who so miraculously recovered from his wounds from the battle of Futtehhabad. After Arungzeb's victory he was asked to serve in the siege of Beejapoor and was finally killed at the escaladeor Arcot in S. 1742 or A. D. 1686. He left three sons, namely, Bishen Singh, Ram Singh, and Hurnat Singh. The eldest Bishen Singh was deprived of his birthright for refusing to accompany his father to the south; but had the appanage and royal palace of Antah conferred upon him. His son Pirthi Singh became the chief of Antah. Ajit Singh, Pirthi's son had three sons namely, Chuttet Sal, Goman Singh, and Raj Singh. Ram Singh, the second son of Kishore Singh, succeeded his father to all his dignities and valiantly opposed the rise of Mahrattas. He died in S. 1764 or A. D. 1708 in the battle of Jajow of succession of Arungzeb's sons. Bheem Singh succeeded his father Ram Singh. On the death of Buhadoor Shah, and the succession of Ferokser, Raja Bheem espoused the cause of the Syeds, when his munsub was increased to five thousand. He conspired with the designs of the Syeds and Jai Singh of Amber to annihilate Boondi. For this conspiracy he obtained the grant for all the lands on the Pathar, from Kotah west, to the descent into Aheerwarra east; which comprehended much land of the Kheechies as well as of Boondi. He obtained the

Gagrown, Mow Mydana, Shirgurh, Barah, Mangrole, and Barode, all to the eastward of the Chumbul, which was formally constituted the western boundary of the state. Bhim Singh of Kotah and Guj Singh of Narwar, following the orders of Jai Singh, tried the intercept Khilij Khan and were killed in the battle. Raja Bheem left three sons namely, Arjoon Singh, Siam Singh, and Doorjun Sal. Maha Rao Arjoon Singh married the sister of Madhu Singh, ancestor of Zalim Singh Jhala; but died without issue, after a rule of four years. Civil war broke out between Siam Singh and Doorjun Singh in which Siam Singh was killed. Doorjun Sal assumed the throne on S. 1780 or A. D. 1724. His accession was acknowledged by Mahomed Shah, the last of the Timoorean King. During his reign, Madho Singh of Amber tried to impose supremacy over Kotah after driving the Boondi Raja from Boondi. In this cause, in S. 1800 or A. D. 1744, Madho Singh invited the three Mahrattas leaders, with Jats under Suraj Mull, when, after a severe conflict at Kotree, the city was invested. However, after three months of effort they were forced to retreat. Doorjun Sal was assisted by the courage and counsel of the Foujdar, or commandant of the garrison, Himmut Singh, a Rajput of the Jhala tribe from Saurashtra. Between S. 1795 and 1800 or A. D. 1738 and 1744, Zalim Singh was born and he changed the course of events for Kotah Haras. When Ishwari Singh of Amber was foiled, the brave Doorjun Sal lent his assistance to replace the exiled Omeda on the throne of Boondi, which his father had lost. But without Mulhar Holcar's aid, this would have been vain; and, in S. 1805 or A. D. 1749, the year of Omeda's restoration, Kotah was compelled to become tributary to the Mahrattas. The standard of Kotah was preserved from falling into the hands of the Kheechies by the gallantry of Omeda Singh of Boondi. The battle between the rival Chauhan clans was in S. 1810 or A. D. 1754. In 1757, Doorjun Sal died and left no issue. He was married to a daughter of the Rana Mewar. At the request of Himmat Singh, Ajit Singh, the son of Bishan Singh succeeded for two and a half years. He had three sons, Chutter Sal, Goman Singh and Raj Singh. Chutter Sal succeeded his father. Himmat Singh died and his office of Faujdar, being hereditary, was conferred upon his adopted son Zalim Singh.

In S. 1817 or A. D. 1761, Mado Singh of Amber, succeededing after Ishwari's death, assembled all of his clans to force the Haras to acknowledge Amber's supremacy. They pierced through their way to the heart of Kotah where they were met by kotah's forces. The forces of Boondi were gathered but did not participate. Holcar had gathered his forces, but could not decide which side to fight on. Zalim Singh, the Faujdar, the adopted son of Himmut Singh, galloped to the Mahratta Holcar and implored him to attack the Jeipur Camp of Amber. He did so, and the Amber forces became discouraged and began to flee. Kotah forces followed the pursuit and won the victory. The Boondi forces lost the opportunity to become free by not participating in the fight. This settled the matter of supremacy in favor of Kotah. This victory at Butwarra saved the elevation of Chutter Sal but he died after a few years. He was succeeded by his brother Maha Rao Goman Singh in S. 1822 or A. D. 1766.

At this point we take time to treat Zalim Singh Jhala, the adopted son of Himmat Singh. He is a shining example of a Rajput that is connected with the rest of the history of Kotah and Rajputana. He was born in S. 1796 or A. D. 1740, when the victorius Nadir Shah led his hordes into India and gave the finishing blow to the dynasty of Timour. Mahomed Shah was at this time emperor of India, and the valiant Doorjun Sal sat on the throne of Kotah. From this period A. D. 1740, five prices have

passed away and a sixth has been enthroned; and, albeit one of these reigns endured for half a century, Zalim Singh had outlived them all, by A. D. 1821. His ancestors were petty chieftains of Hulwud, in the district of Jhalawar, a subdivision of the Saurashtra peninsula. Bhao Singh was a younger son of the family, who came to seek his fortune among the conflicting armies during the contests for supremacy among the sons of Arungzeb. His son Madho Singh came to Kotah when Bhim Singh was the Raja of Kotah. He made an alliance with Bhim Singh who married his son Urjoon to Madho Singh's sister. Madho Singh was given the task of Foujdar, which included not only the command of the troops but that of the castle, the residence of the Raja. His son Muddun Singh succeeded his father as Foujdar. Muddun had two sons, Himmat Singh and Pirthi Singh. After Muddun Singh the office of Foujdar went to Himmat Singh because of his experience. He directed or at least seconded, the defence of Kotah, when first assailed by the combined Mahratta and Jeipur troops, and conducted treaty which made Kotah tributary to the former. At length, so identified was his influence with that of the Haras, that with their concurrence he restored the ancient line of succession. Zalim Singh's skill against Madho Singh in defeating them to free Kotah from Jeipur gave him confidence. It was not long after the accession of Goman Singh to the throne of Hara, Zalim lost favour of Goman over some personal affairs. He left the post of Faujdat,that he received at age twenty, and went to mewar in the service of Rana Ursi, who was struggling with a pretender to his throne. He was injured in a battle that Ursi lost and decided to return to Kotah. He was forgiven and employed in his old job as Foujdar. The Mahratta Muhlar Holcar was attacking the Haras in Kotah. Zalim Singh negotiated a settlement of paying six lacs of Rupees to Holcar to withdraw his forces from the territory of Kotah. However, Raja Goman Singh became deathly ill and assigned Zalim Singh as the Regent for his infant son Omed Singh of ten years of age. Omed Singh was proclaimed Raja on S. 1827 or A. D. 1771. Goman's cousin, Maharaja Saroop Singh, challenged the assertion that Goman had appointed Zalim Singh as the Regent of his son. He was also challenged by some other powerful individuals. One of the challengers killed Maharaja Saroop Singh and as a result of the crime he was banished from the kingdom. Other challengers left the state to go elsewhere. The next conspiracy was created by Deo Singh of Athoon along with the outlaws that left Kotah. Zalim Singh used his force, along with an outside willing party, to crush this rebellion. Another plot to eliminate the Regent and his counselors was hatched by Bahadoor Singh of Mohsain. He gathered like minded chiefs and planned to attack while the Durbar was in progress. As Zalim was going to the Darbar, the plan came to his notice and he gathered a force and surprised the attackers and killed most of them including Bahadoor Singh. Zalim married a daughter of one of the distant branches of the royal house of Mewar, by whom he had a son named Madhu Singh. Madhu Singh had a son named Bappa Loll. There were many close encounters from which he was miracously saved and continued to serve as Regent. He devised an efficient tax collection system. He had an effective police system. He had an efficient foreign policy. He was a masterful negotiator. Many nobles came to kotah for protection. He always went through the Raja on everything he did. He was very thrifty and accounted for all of the revenue and expenses. He had the largest possible amount of land under cultivation. The government used the land that was idle. He repaired and fortified the Forts and had a well disciplined army. He used the French model of military service. His neighbors did not dare to attack kotah. He assisted the British Government when they were retreating near Kotah. In short, he used strict laws of discipline, management, and demanded obedience to public policies. In A. D.

1817, the British Government invited the Indian rulers to either join with them or declare to be against them. Kotah was the first kingdom to align with the British Government for which they were well rewarded in the end. Kotah signed the treaty on 26th of December 11817. In November 1719, Omed Singh died and he left three sons, namely, Kishore Singh, Bishen Singh and Pirthi Singh. Kishore Singh was about forty years old and was happy with the advice of the Regent Zalim Singh. Bishen Singh was about three years younger but trusted in the advice of Zalim Singh. Pirthi Singh was about 30 years of age. The regent had two sons, Madhu Singh who was legitimate and Gordhun Singh who was illegitimate. Madhu Singh was about thirty-six years old. Gordhun-das was about twenty-seven years old. He was given the office of Pardhan which is in charge of the grain-department of the state. There was confusion about the succession according to the treaty signed by the British government becaue Pirthi Singh and Gordhun-das caused friction between the heir Kishore Sigh and Pirthi Singh. Zalim Singh was able to explain to them the seriousness of the situation and that he was unwilling to give up his role as a Regent. The decision was made to install Kishore Singh as the Raja and remove Pirthi Singh and Gordhun-das from the council. Gordhu-das was sent to Delhi and Pirthi Singh was removed from the council to avoid any conflict of interest and danger to the Raja's life. On the 17th of August A. D. 1820, Maharao Kishore Singh was installed as the Raja of Kotah. They also signed a treaty giving a covenant of surety for his old and faithful servants after his death, demanding the maharao's, his son Madhu singh's, and the Agent's signatures thereto, stipulating that "if his successor did not choose to employ their services, they should be free agents, be called to no account for the past, but be permitted to reside wherever they pleased.

e. The Chauhans of Ajmer and Delhi

Chapter 8: From Ram Chandar to Gill's of Dhudike

A. History: The Gill Clans claim to be Suraj-Vanshi and descend from Ram Chandar of the Surya or Solar Race through his son Kasab or Cush. They are also Indo-Scythian because their ancestors lived on both sides of the Indus River where Scythian tribes also lived. According to my research, their earlier roots come from the Province of Gillan below the Caspian Sea, which is still a province in the present day Iran. The Aryans also emigrated from Central Asia around 1500 BCE and are, therefore, Indo-Scythian. There were a series of such immigrations from Central Asia into India even after the Aryan emigration. On the basis of written sources by authors such as Danzil Ibbetson, R. A. Rose, James Tod, B. S. Dahiya, B. S. Dhillon, Harnek Singh Rode, and Malwa Ithas, along with records left by The Honorable Subedar Mehma Singh Gill of village Dhudike and Marasi's (Bard's) of village Ghall Kalan, I have put together the ancestry of Dhudike Gill families from Ram Chandar of the Sacred Hindu Scriptures to the founders of village Dhudike. In addition, I have augmented these records from the available land records. Even now these records are not exactly correct and complete and dates are estimates at best. Also, some generations may be missing between Ram Chandar and Gillpal, and from Gillpal to Surat Gill of Moge whose descendants established the village Dhudike. They brought with them some of the other related clans such as Aulakh, Saran, Herr, Sidhu, Jhalli-Gill, Dhindse, Kataria, Arora, Dhaliwal etc. They also brought with them the merchants, educators, iron workers, wood workers, water masters, weavers, potters, tailors, barbers, leather workers, and religious leaders that were needed in an agrarian society. They dug wells, cleared brush, removed trees, planted crops and began a farming community with the needed support groups. It is said that 42 villages have grown out of Moga and seven villages have grown out of Dhudike. I was born in Moga and grew up in Dhudike and have a desire to trace as many of the family relationships that exist between these satellite communities. This manuscript is a first attempt in this direction. It will be posted on the website www.saddapind.com . The records of several other villages are already posted there and others will be posted in the future.Unfortunately, the old Census records of India starting with the 1850 Census, have been burned after a new Census was taken. Otherwise, we could have had the records from 1850 CE onwards. The Civil Record keeping in Moga area did not start until 1914 and these records are not easily accessible. The pilgrimage records of last death rites at Hardwar give some information at an individual level but are not easily accessible for large scale study. The Shajjra Nasb portion of the Jammanbandi land records is deposited with the patwaries and Deputy Commissioners and is not easily accessible for large scale study. The records before 1950 are in Urdu language and the paper quality is decaying. I hope that these rare government records of our heritage can be preserved for our posterity through digitization or equivalent electroninc means. Due to these limits, I have collected the best information available about the Jat families in village Dhudike. This will be added at the end of this chapter after a few historical remarks about Dhudike.

B. In my little experience with Dhudike, the spirit of community involvement has indeed been a shining example. This spirit is evident from such activities as helping neighbors build homes, dig wells, harvest crops, building paved street structure, providing in-house water, connecting village to the G. T. Road, building memorials to freedom fighters, providing health care units,

building a crematory, building Lala Lajpat Rai Memorial with its affiliated college and other educational institutions, and sponsoring an excellenet Independence Day and Lala Lajpat Rai Birth Memorial Fair each year towards the end of January. The combined effort of the village panchiats, Punjab National Bank, Lala Lajpat Rai Birthplace Memorial Committee of Dhudike, Servants of the People Society of India, local merchants and NRI Donors have helped Dhudike become a historically progressive village. This spirit of unity and sacrifice is further exemplified by Lala Lajpat Rai's contributions for freedom movement at the national level and other martyres from Dhudike and adjoining villages to regain the Independence for India. Sardar Amarjit Singh Dhindse of Dhudike, Patti Kauloo, has suggested the following list of such "Freedom Fighters" compiled by Gadr Dian Perhan, History Sub-Committee, Desh Bhagat Yadgar Hall, Jalandhar, Punjab, India and Shri Satya Paul of the Servants of the People Society of India. Some distinguished individuals are also listed. By including these names, I also thank all others whose names are not listed but have made Dhudike proud of therir citizenship.

a. **Lala Lajpat Rai**: A brave mother, Gulab Devi, of village Dhudike gave birth to Lajpat Rai on 28th January, 1865 in a small mud house in Dhudike, where a memorial is now built to honor his name. His father Munshi Radha Kishan Aggarwal was a school teacher at Jagraon. Lala Lajpat Rai received his Law Degree from Government College at Lahore and practiced Law at Jagaon, Rohtak, Hissar and finally at Lahore in 1892. In 1882 he joined Arya Samaj that was founded by Swami Dayanand. He founded the dayanand Anglo-Vedic (D. A. V) School in 1886 in Lahore in memory of Swami Dayanand. He founded the Hindu Elementary Education League in 1909. During the famines in north India and the Central Provinces in 1896-1897, in Rajputana, Kathiawar and the Central Provinces in 1899-1900 and in U. P in 1908, he organized releisf work on a large scale and established orphanages for destitute children and helpless women. He founded along with Lala Harkishen Lal the Punjab National bank of Lahore in 1895 and later became its director. While at college he met other freedom fighters and became one of the most prominent Hindu Nationalist members of the Indian National Congress. He became Congress President in 1920. He founded the Indian Home League Society of America and wrote a book called "Young India." He vigorously opposed the partition of Bengal. He traveled worldwide to solicit help for the freedom movement in India. He was arrested and jailed on May 3, 1907 and released in November of that year. After his return from America in 1920, he led the Punjab protests against the Jalianwala Bagh Massacre and the Non-Cooperation Movement. He was arrested many times. In 1928, British Government sent the Simon Commission to discuss constitutional reforms. Since it had no Indian representation, there were mass demonstrations against it. Lala Lajpat Rai himself led one such peaceful procession against the Simon Commission, but the British Government brutally lathicharged the procession. Lala Lajpat Rai received severe head injuries and died on November 17, 1928. In 1921 Lala Lajpat Rai founded the "Servants of the People Society" in Lahore. Its headquarters are now shifted to New Delhi. A senior Life Member of this society, L. Mohan Lal, discovered the birthplace of Lala Lajpat Rai in Dhudike with the help of Shyam Lal Thapar of Moga, Lala Sita Ram Aggarwal and Sarpanch Ram Singh of Dhudike. On 13th November 1956, "Lala Lajpat Rai

Birthplace Memorial Committee" was registerd under the presidency of Shri Lal Bahadar Shashtri, a Senior Life Member of the Society and the Commerce Minister of India. Shri Satya Paul, life Member of the Society, was given the assignment of coordinating local, Punjab, and the National Government efforts to construct a Lala Lajpat Rai Memorial in Dhudike. Through the able leadership of Shri satya Paul, Shri Lal Bahadar Shashtri, President Dr. Rajinder Prasad of India and Sardar Pratap Singh Kairon, chief Minister of Punjab, and the local leaders, all contributed to successfully inaugurate the completed Memorial by Shri Lal Bahadur Shashtri, Prime Minister of India, on 28th January, 1965, 100th birthday of Lala Lajpat Rai. Ever since then, Shri Satya Paul has continuously improved village Dhuduke by annually bringing in Government Officials with grants and the local leaders providing the support for this improvement. The list of improvements is long and has been periodically detailed by Shri Satya Paul in his annual committee reports. In 1958, Dr. Shyam Lal Thapar and L. Mohan Lal got permission to bring electricity to Dhudike. In 1959, when President Rajinder Prasad of India visited Dhudike, L. Mohan Lal and Gopichand Bhargav and the village Panchiat arranged to link Dhudike to G. T. Road at Ajitwal with a paved road. In 1960, the Punjab Government and the Gram Panchiat established a Government Girls high school and the village people constructed the building. With the combined efforts of Shri Satya Paul, Dr. Shyam Lal Thapar, Jagan Nath Advocate of Moga, Sarpanch Ram Singh Gill of Dhudike, Jaswant Singh Gill "Kanwal" and later Panchiats, the following improvements were accomplished:

i. In 1961-1962 a Junior Basic Teachers' Training Center started at the Government High School at Dhudike.
ii. In 1962 a Rural Industrial Estate provided employment for rural youth which is now used by Lala Lajpat Rai Institute of Management and Technology.
iii. In 1962, the Government School was upgraded to Government Senior Secondary School.
iv. In 1962, a Sub-Post Office began operations in Dhudike.
v. In 1963, fisheries were started in the village ponds.
vi. In 1963, Lala Lajpat Rai Memorial Public Health Unit was inaugurated which was upgraded to a 25-bed Rural Hospital later on.
vii. On 28th January, 1964, the water works project was completed to provide drinking water in homes.
viii. In 1964, Co-Ed Boys and Girls Senior Secondary School was initiated.
ix. Shri Lal Bahadur Shastri laid the foundation stone of Lala Lajpat Rai Centenary College at a plot of six acres donated by S. Bachan Singh of Kauloo Patti, Dhudike. With cooperative help, the college was completed in July 1967.
x. In 1967, Punjab National Bank opening was approved for Dhudike.
xi. A milk collection and distribution facility improved the milk income of homes.
xii. Punjab Government gave loans to build shops in a Rural Shopping Mall.
xiii. Each year the Punjab Government gives some grants for the pavement of streets and drains to improve sanitary conditions of the village.

xiv. In 2007, the Punjab Government sanctioned Rupees one Crore (Ten Million) for various improvement projects in the village and the Memorial.

xv. The first Lala Lajpat Ral Birthday Fair was inaugurated on 28th January, 1956 by L. Mohan Lal. The Fair celebrates Indian Independence Day and Lala Lajpat Rai's birthday in a three day action filled competition of Kabaddi, hockey, volleyball, bullock-cart races, and dog races etc. with awards for first place, second place and third place winners. Many Union Ministers, Governors, Chief Ministers, NRI and local donors and distinguished guests are invited. Vendors have plenty of food around for patrons. Rana Jagjit Singh Gill, Surrinderpal Gill, Nachattar Singh Gill, many other NRI's and local citizens contribute heavily for this Fair. The cooperative spirit of Dhudike together with its leaders, young and old, is alive and well.

b. **Sardar Jaswant Singh Gill "Kanwal"**, famous author and novelist, has brought fame to his birthplace Dhudike through his numerous publications on Punjabi Culture and Literature. Other citizens from Dhudike have gone to foreign lands and distinguished themselves in their business, education, research, leadership and service.

c. Dr. Bikram Singh Gill son of Ram Singh Gill and Basant Kaur Sidhu was born and raised in Dhudike and is currently a University Distinguished Professor of Plant Pathology, Wheat Genetics Resource Center, Plant Pathology Department, at Kansas State University, Manhatten Kansas, U. S. A. His education includes B. Sc. And M. Sc. Honors degrees from Punjab University in India in 1963 and 1966, respectively. This is where he received the inspiration and dedication to improve food supply for the human race. For this purpose he studied at the University of California at Davis in California and received his Ph. D. degree in 1973 in Genetics and Plant Breeding. After several research and teaching appointments at University of Missouri, Columbia, 1973-1974; Washington University, St. Louis, 1975-1976; University of California, Riverside, 1976-1978; and University of Florida, Gainsville, 1978-1979; he began his present career as Research Plant Pathologist and Professor of Plant Pathology at Kansas State University from 1979 to the present. He has been the Director of the Wheat Genetic Resource Center since 1984 to the present. He has held the title of University Distinguished Professor since 1997 to the present. His research responsibilities include cytogenetics, molecular genetics, and evolution of polyploidy plant species; crop plant genetics, genomics, pathology, and breeding; management of wheat genetic resources, germ plasm, and genetic stocks. He teaches Cytogenetics, Chromosones and Genome Analysis. This is an advanced course in research techniques in genome analysis, especially of higher plants, emphasizing genetic mapping by use of various cytogenetic stocks. He is a member of the Genetic Society of America, Agronomy Society of America, and Crop Science society of America. He is also a member of the American Phytopathological Society and the American Association for the Advancement of Science. He has been a Visiting Scholar and Professor in Australia in 1986-87; German Democratic Republic in 1987; India in 1991; Russia and Ukraine in 1992; People's Republic of China in 1993; and Ludwig Maximillian University at Munich, Germany, in 1995-96. He is listed among the

"Century's top 10 Sikh Scientists", in Panj Darya, (www.panjdarya.com), a Punjabi magazine in India in a special issue on "Sikh history of 2oth Century", April 1999. He has directed more than fifty graduate students who received M. Sc. Or Ph. D. degrees from Kansas State University. His Wheat Genetics Resource Center and Research has attracted more than eighty Post-doctoral Fellows and Visiting Scientists from all over the world. He has collaborated in obtaining about one hundred research medium to large grants for his research activities. He is the co-author of more than three hundred refereed journal articles and research papers. He is the author of several books and has contributed chapters to more than seventy five books. He has published hundreds of research papers in prestigious journals. He has received many honors from prestigious societies and institutions. His family and friends call him "Their Wheat Man!" He is the product of the progressive village Dhudike.

d. **Baba Ishar Singh and Baba Uttam Singh**: Gadri Baba Ishar Singh was born in 1881 as son of Sajjan Singh and Dharm Kaur of Dhudike. In 1907, he went to Canada and stayed there until 1911. During this time, both of his brothers passed away and he returned home to Dhudike to take care of his mother and father. In December 1912, he went back to Canada and returned home through Australia. He worked in the Gadr party under the Alias names of Tara Singh and Puran Singh. He took part in Kapoorthala and Ferozepore Freedom Movement attacks. He confronted Zaildar Chanda Singh of Nangal Kalan, Hoshiarpur District, who was plotting against the Gadr Freedom Movements. According to police reports, Baba Ishar Singh and Baba Uttam Singh had been staying at a Saint's Shrine for ten days and were captured along with an automatic pistol and a revolver and some rounds of ammunition. On March 30, 1916 they were sentenced to death after a court procedure. They were hanged to death in Central Jail in Lahore.
e. **Baba Rurh Singh**: Baba Rurh Singh was born in Talwandi Dusanjh (Talwandi Bhangarian) which was in Moga District. His sister was married and lived in Dhudike. After his brother-in-law's death, he chose to live in Dhudike. According to the court decision given on June 2, 1915, he was convicted of looting the ammunition storage in Kapurthala on June 5, 1915 and attacking a police Guard at a bridge in Amritsar. The sentence pronounced included confiscation of his estate and he was hanged on June 18, 1916.
f. **Baba Palla Singh Jathedar (1895-1986)**: He joined the British Military Force at the young age of 19-20. He met the Gadr Freedom Movement in June 1915 during his leave in Dhudike from the military. He deserted the military service and joined the Gadr Freedom Movement. His estate was confiscated and was jailed for life. He was one of those 18 Gadri Freedom Fighters who broke away from Hajari Jail in Bihar.
g. **Baba Pakhar Singh (1885-1986)**: He went to America to seek his fortunes like other Indians. He was so distressed about the bondage of India that he returned home and determined to fight with life or death to free India from Slavery. It is said that he was with Baba Ishar Singh on the same plane on their return. He was put under strict scrutiny and observance. Eventually, he was arrested on June 18, 1915 and jailed in

Rawalpindi. He was also freed with the Jail break at Hajari Bagh Jail in Bihar. He was sentenced for 25 years and finally released in 1940.

h. **Baba Palla Singh Sr**. (1885-**25 June 1969**): As a young man, he joined the Burma Military Service. He left the police force in 1910 and returned home in Dhudike. He was sentenced with three years imprisonment without trial for supposedly participating in a planning meeting at Daudhar Canal for attack on the ammunition storage facility in Kapurthala.

i. **Baba Mohinder Singh**: He was sentenced with three years of harsh imprisonment on December 19, 1915 after his arrest at Khanna, Ludhiana, for allegedly participating in freedom struggle movement of Jathedar Bhai Randhir Singh.

j. **Baba Sham Singh**: He was also served with three years of harsh imprisonment for allegedly participating in the Daudhar Canal meeting along with Baba Palla Singh.

k. **Master Phera Singh**: He was born in Kot Sardar Ganda Singh in District Sialkot. He taught school in Dhudike. The government considered the school to be a station for Gadri Freedom Fighters and he was arrested and sentenced with two years of harsh imprisonment.

l. **Baba Sundar Singh**: His father's name was Deva Singh from Patti Jhanda in Dhudike. He was considered as a very active and energetic member of Gadr Party. According to C.I.D. reports, he was considered as very dangerous. He was one of the 12 Gadr Party members who arrived at Calcutta in 1915 on the S. S. Namsung plane from the United States of America.

m. **Baba Attar Singh**: His father's name was Narain Singh. He was a Sikh Priest, a Granthi, in Hong Kong where he became a Gadr Party member. He also came on the S. S. Namsung plane to India in 1915. Because of his active participation in the Gadr Party, he was imprisoned for three months.

n. **Other Patriots from Dhudike area who participated in the Freedom Movement Strugles are these**: Baba Hari Singh; Jiwa Singh, Lumberdar of Patti Kauloo; Kala Singh, Lumberdar of Patti Baja; Burh Singh , Lumberdar of Patti Kapura; Bishen Singh, Lumberdar of Patti Jhanda; Uttam Singh Hans, alias Raghu Singh, who was sentenced to death along with Ishar Singh on June 18, 1916; Baba Rurh Singh, Kansi Ram and ganga Ram of Chuharchak; Manda Singh of Daudhar; Tirlok Singh of Daudhar; Thamman Singh and Kundan Lal of Daudhar; Comrade Jai Singh; Baba Desaundha Singh of Ajitwal (1903-1991); Kishan Singh of Kokri Kalan; Dalip Singh and Garib Singh of kokri Phullan Wali; Munshi Singh of Kokri Phula Singh; Kapur Singh of Kaunke Kalan; Arjun Singh of Jagraon; and Hafiz Abdullah of Jagraon.

o. **Some individuals that gave an excellent service in Dhudike**: Master Masat Ram, school Principal and Post Maser; Kishori Lal Kataryia who served as secretary to the Lala Lajpat Rai Memorial Committee since its inception; Sita Ram Aggarwal; Dr. Ami Chand who gave excellent health care in Dhudike; Captain Ajaib Singh Saran son of Shri Ishar Singh Saran of Patti Baja whose life history needs to be written; Our Mazbi Sikh Community; Our Ramdasia Community; Our Sikh Priests and other religious leaders; most of all, all

citizens of village Dhudike from its founding fathers to the present who have taken pride in their village.

C. From the available sources, I have compiled a descent chart from Ram Chandar of the Ramayan fame to the Gill families of village Dhudike. Pedigrees of some other Jat clans are also included. Unfortunately, some of the community records were not available such as, Mazbi Sikh Community, Ramdas Community, weavers, Tailors, Barbers, Shop Keepers, Araora and Kataryia Community and many others. As the information becomes available, it will be posted on the following website: www.saddapind.com. Such records of many villages are already posted there and others will be posted as soon as we have assembeled to information. Make this web-site your own web-site and contribute articles of interest and the genealogical records that you have access to.

Chapter 9: Genealogical Charts

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